The Glad Tidings

JANUARY
1958
VOL. XXXIV

HAPPY NEW YEAR

"God bless this year!
The comings in; the goings out
The rough, the smooth, the travelling about
The bright, the drear — God bless this year!"

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THE GLAD TIDINGS

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THE GLAD TIDINGS

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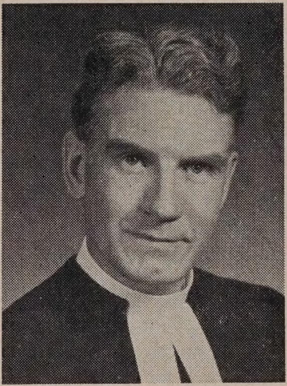
EDITORIAL



"In The Volume of the Book It Is Written"!

(Psalm 40 — verse 7)

by THE REV. CHARLES GORDON BOYD, B.A.
(Minister of Parkdale Presbyterian Church, Toronto.)

IF SOMEONE YOU LOVE asks you to do something you will want to do it won't you? Jesus Christ wants you to read the Bible. He has good reason for asking you to do this as we shall see. It is part of the great plan he is fulfilling now in the world. Perhaps all too often we try to read the Bible because someone has told us that we *ought* to read it, as if it were a duty, or because we think it one of those things that are "good for us." Robert McAfee Brown thinks that the following decree would not be a bad idea. "Be it hereby Enacted: that every three years all people shall forget whatever they have learned about Jesus and begin the study all over again."

Perhaps it would be good advice as applied to Bible reading, both for those who *never* read it, and those who regard it with a superstitious reverence. If we could read it as if for the first time, without all our preconceived ideas about it, we should find it a thrilling and down-to-earth book. Its pages are portals inviting us into areas of interest awaiting our exploration. Our first reaction is usually one of fascination, where we are admitted into the intimate fellowship of some of the greatest men of God who ever lived. These men were humans like ourselves, and we find that though they lived thousands of years ago, they had problems and ordeals like our own, but they knew better than we how to bring them before God for Him to deal with. Sometimes it is a shocking experience to find in the face of all our preconceived ideas of a gloriously remote Christ, that He can talk with us just as He did with His disciples, and that we can almost hear his gentle voice and behold his compassionate countenance.

There is a fantastic story by Jules Verne about some travellers in the frozen north who are suddenly amazed by a great babble of voices all about them. In this imaginary fantasy the sounds are the voices of the past which have suddenly become unfrozen and which are all speaking at once. Something as unusual as this occurs if you read in the New Testament of the strange thing that God brought to pass once and for all, and what the apostles wrote about it. You hear, very strangely, something meant for you in the present, the fulfillment of all the promises given in the past by God.

God is always trying graciously to speak to us, if we will hear Him. At this moment they are all around us, in the air, radio and T.V. waves. Older people would not have believed this a few years back. We cannot hear these sounds in our natural state. But put a radio set there and tune in, and you listen to what otherwise could not have been heard. The Bible is the place where God's voice becomes real and addressed to us, when God creates a hearing ear in us. It is the place where we hear a voice speaking in authentic tones which we cannot mistake for the voice of any other. There is a story of one of the far off islands in the Pacific Ocean where a Church was being constructed and one of the missionaries forgot one of his tools. He decided to send a native back to his home for it. He took a chip of wood, and a piece of charcoal for a pencil, and wrote a note asking his wife to send it to him. The native Chief was told that the chip he carried would tell her what was wanted. He was much amazed when he was given the tool, and asked for an explanation. "Well, the chip told me what my husband wanted!" Then, snatching up the mysterious piece of wood, the chief ran through the village holding up the tool in one hand and the chip in the other. "See the wisdom of these missionaries, they make chips talk!" The poor fellow could not read, and of course the chip spoke only to those who could, or would, listen to it by reading what it had to say. Actually it was the missionary who did the talking and the chip was merely helping him—just as when we use the telephone, it is not the phone that talks, it merely carries our words. You may think of the Bible as "a talking Book." How foolish of us not to use it when God speaks to us through it. How wise to say, like the man in the Psalms "I will hear what God the Lord will speak."

Let us reiterate what was said above: the Bible is the place where you hear the living God speaking to you in authentic tones which you cannot mistake for the voice of any other. There are many grown-ups today, who, when they were boys and girls did not believe that, and have grown up with a gross misunderstanding of the Christian Faith. The Work of God lacks power in their lives, simply because they have never really heard it speak to them personally. It has never been allowed to change them, and they have grown up to be perhaps pious Pharisees, or educated pagans, or even enemies of Christ. Sometimes, our great problem is that we are unable to listen to the Word of God speaking to us in the Bible, because for the most part what we hear is what we say to ourselves. We think we know already what it has to say, or we hear what we want to make it say to us. But when God speaks to you through the Scriptures you hear what you could never say to yourself—you hear what is possible only as a miraculous happening. God so interprets the Scriptures for you that you hear, not simply other men and their thoughts about God, but God's thoughts about you! When we allow God to draw us into the sphere of his activity, where his powerful word operates effectively in us, giving us the hearing ear, then we find ourselves at the bar of divine judgment where we are summoned to repentance, and we are forced into ruthless self-criticism. When we are really listening we let the Bible speak against ourselves. The Bible is no handy formula for modern successful living. We are drawn into the place before God where our enmity to him is exposed and judged, and where our opposition to his revelation is overcome. It is always when we are reading the Bible lives of other people that we hear the words directed to us "Thou art the man! . . . I am the Lord thy God, I have called thee by name, thou are Mine."

Perhaps you are wondering how all this happens. You have heard of invisible ink. A message written with it cannot be seen till a certain kind of light like infra-red light shines on it and shows up the writing, so with the Bible, you may read it and it seems to remain just paper and print, just ancient history, a story of the past. Then God's own Holy Spirit, sent from Father and Son, shines upon the sacred page and you see and hear what you could not see and hear of yourself alone. The Bible comes alive! You can be just like Martin Luther, when the teaching about justification seemed to leap from the printed page and seize him in some such way as Jacob was seized by the wrestler. There can be a real communication between God and yourself. Christ wants you to read the Bible. Through your listening to the Word of God speaking to you through the Holy Scriptures, delivered to the Church by the apostles, Christ draws you and forms you to be His body. By the same miraculous process by which the Church was created in the beginning, the Church is ever reformed and recreated by the Word of God.

Ought we not to stop taking the Bible for granted and treating it lightly as a book among other books? To neglect it, or to ignore it, is to turn our back on God, to say "No" to God. How many are guilty of this sin? It is a sin that no Good Protestant Presbyterian Christian ever lets get pinned on him! If your answer to God is "no," then he cannot fit you into the Church which he is building, of people who hear His word as the voice of the Lord to them. You have heard His Word if you go away from your Bible saying within yourself "How great is My sin—How great is the love of God."

TRIBUTE

"KIND, kind, and gentle is she"—these words of the Scottish poet are beautifully descriptive of the character of one to whom we now pay tribute—Mary Ann Cameron Murray, later Mrs. A. W. Hay, our former Hospital Visitor, who passed away in Toronto, on November 3rd, 1957.

Nearly seventy-five years ago, when a little girl at home in Galashiels, Scotland, she heard Miss Mary Slessor speaking when on furlough from her work under the Church of Scotland Mission, Okoyung, Africa. From that day Mary Murray hoped and prayed that God would make it possible for her to serve Him in the same way. Although she belonged to a large family in moderate circumstances, and the missionary education and preparation were hard to come by, her enthusiasm reached out to others. She received the best of training in Biblical and medical courses at the Forrester Paton Training School for Missionaries at Home and Abroad, and was designated in Edinburgh.

In 1893 she went to Africa to work with Mary Slessor but only for a year—her health was impaired by the tropical climate and she had to return to her home field. She spent 15 years in congregational and institutional work in Edinburgh and Aberdeen, and during that time took courses in nursing and mid-wifery so that she might be better qualified for her task. She has told how the necessity of her return from Africa was a blessing in disguise because three other young women went out in her place. We know this was through her influence and example.

She first came to Canada in 1911 with her brother and sister to visit a brother who had settled near Barrie, Ontario. After returning to her native land for a time, she felt a strong call to plan the coming year in

Canada where the need seemed so great, and others of her family were situated, so she came back to this country in 1914. Dr. Scott of St. John's Church, Broadview Avenue, and the Rev. A. S. Grant, were those who presented her credentials to the General Assembly, and they appointed her to hospital visiting in the church.

The following year the Women's Missionary Society took her on the staff as Hospital Visitor. At the annual Council Meeting in 1940 she was presented with the long service medal, having completed twenty-five years of faithful service. Only her heavenly Father, and many hundreds of sick men and women to whom she brought comfort, sympathy and spiritual help, can measure the value of her ministrations.

And then began another chapter in her life's story. In 1942 Miss Mary Murray became the wife of Mr. Alex W. Hay. He had waited many years, for she always said she was too old to marry! It might be that the real reason was that the first place in her heart had to be given to her work. This writer had the privilege of attending the simple and deeply moving ceremony at the home of her friend and successor, Mrs. Gillespie, performed by the late Rev. John Mustard, D.D. They had happy years of true companionship, and we know that it is only in the mortal sense that they can be separated. Mrs. Hay was buried in Orillia on November 5th. To her husband, her relatives and friends, our deepest sympathy is expressed. In our loving remembrance and gratitude we would close with the words of the beloved disciple which seem so fitting. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gate into the city."
(Revelation 22, Verse 14)

(Prepared at the request of Council Executive by Muriel L. McMurrich)

Prayer for The New Year

Be with us, Lord, in the New Year that's dawning:
We know not what its hours may have in store—
The unexpected joy—the shock of sorrow;
Only be with us, Lord; we ask no more.

Steady our hand to hold the cup of trembling,
And guard us when joy's brimming bowl we boast;
Be with us Lord, when we forget we need Thee,
For truly then our vain hearts need Thee most.

The old year dies! Forgive its blotted record:
We turn a fair white page with hidden fear,
O pitying Christ, strong Son of God, sustain us;
With Thee, 'twill be a brave and glad New Year. (Selected)

PRAYER

ALMIGHTY GOD, the Father of the generations of men, who art unchanged and unchanging, we come to Thee at the beginning of this new year asking that Thou wilt make in us a new beginning. We ask that each one of us, each day throughout this year, may live and serve in the spirit and faith of Jesus Christ, our Lord. Help us, by Thy grace, to live each day better than the preceding one. Make us more faithful, more free from fear, regret and foreboding.

We give Thee thanks for Thine unceasing love. Keep us in remembrance that Thou, who didst love us even when we had no thought of Thee, and who remained close beside us even when we wandered and were disobedient, and forgetful of Thee, art near unto us in these restless and perplexing days.

Forgive us for our anxiety, for our forgetfulness that Thou art the Lord and Sustainer of the Universe.

O God, who art the Searcher of all hearts, and, who dost understand man's motive for all that he seeks and attempts to do, cause Thy Spirit to work in the minds and hearts of all who would understand the workings and power of Thy Universe. Give to them true humility and a recognition that without Thy permission they could accomplish nothing. Create in them the desire to serve mankind through their knowledge and skill.

We remember before Thee all the workers of the world—those who work with hands or brain; employers and employees; workers who go forth to work in mines, fields and forests; in factories, shops and offices. Be with women who remain in their homes, and those whose work is service to the needy, the healing of the sick, the teaching of the young, and the giving of comfort to the lonely and troubled.

We remember, too, those who cannot find work, and all whose work is dangerous. Grant the teaching of Thy Holy Spirit to all, that they may know that they are not called upon to face their responsibilities alone, and in their own wisdom and strength.

May they at all times have the assurances of Thy presence, and be fortified by Thy grace.

O Thou, who dost look upon the peoples of the earth in compassion and love, teach us to pray for all who in lands across the seas tell of Thy love and forgiveness in Jesus Christ. Give guidance to all who are striving for purer and juster lives; and for the relief of poverty and distress. Give wisdom, patience and skill to those who preach, teach and heal. Give tolerance and understanding to members of households, groups and communities who have come together because, as individuals, they desire to share in the building of the Kingdom of Jesus Christ. Help native Christians to be courageous, because they know that Thou art able and willing to keep them in all their ways. Rouse the indifferent and enable the antagonistic to see truth and love in the teaching of their Christian neighbours.

Let the love which was in the mind of Jesus be in us, that we may be willing to share the burden of the suffering of the world.

In the name of Jesus we ask. Amen.

THE TREASURER PRESENTS THE ESTIMATES

"Worship the Lord"

ON THURSDAY MORNING, during the week of Council meetings held in May 1957, the Estimates were presented for consideration of the delegates. May I asure you that much time, thought and prayer had been spent in their preparation.

Part 1—deals with the amount of money required to carry on the work already committed to us, that is $332,533.00.

Part 2—is concerned with provision for new work which we feel should be undertaken, that is $12,695.00.

Having been brought to a fuller understanding and a greater appreciation of our responsibilities, and to a wider vision of missionary service, through the morning meditations conducted by the Rev. A. W. Currie on the above noted theme, the delegates were ready to accept the Estimate of $345,228.00 for the year 1958.

All of us at some time have had experience with a budget. We may define a budget as an estimate of one's income and expenditures during a certain period of time. It is a device to determine in advance, as far as possible, the amount of money that will be required and the way in which the money will be spent. The budget of an organization reveals the programme and vision of that society. How about ours? Some people feel a budget is a device to keep down spending rather than a call to increased service. Do we?

An increased budget is indicative of growth and development. Our Society must expect, and want, to have such a budget. Let us ask ourselves one or two quetions about our budget. Does it approach the idea of as much for others as for ourselves? Does it recognize the great and urgent needs existing in our world today? Has provision been made for emerging needs? Is it providing adequately for the spread of the Gospel? Does it represent growth in Stewardship?

Not only must we be praying and giving stewards, but also, we must be scouting stewards. We need to bring in new members to help in our task of making possible the spread of the Gospel. Our approach must be positive. We must transmit to those persons, whom we would seek as members, our personal conviction that this is the Lord's will, and the work to which He is calling us.

The early church was a witnessing church. The members believed that they had been called together by God for a great purpose. They were called to proclaim the Gospel. We might well ask why it was that these early Christians had such a consciousness of mission and purpose.

It goes back to their understanding of the Church as the "Body of Christ." They had been brought together by God into a fellowship, a fellowship existing for the purpose only to manifest the mind, will and purpose of God. Not until we see the Church, our Society, in such a light shall we recapture such clear-cut convictions about her mission. It is our purpose to affirm fearlessly to all corners of the earth the God of Jesus Christ, and to call all men to His service.

Helen P. Sinclair,
Treasurer.

W.M.S. ESTIMATES FOR 1958

NATIONAL MISSIONS

Executive Director—Miss Frieda E. Matthews

CHINESE IN CANADA

Montreal, Quebec: Miss Florence Goertzen and Mrs. G. P. Louie.
Toronto, Ontario: Miss Margaret Near, B.A. and Miss Gee Bun Lee.
Vancouver, B.C.: Misses Ruth Yeandle, Susan Yeung and Annie Wilson, L.L.C.M.
Victoria, B.C.: Misses Gertrude Scott and Grace Lee.
Windsor, Ontario: Miss Elsie Lee.
Salaries, Expenses and rent .... $ 25,610.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba, and Cecilia Jeffrey, Kenora, Ontario: Salaries and administration paid from per Capita Grant.

HOSPITAL VISITORS

Montreal, Quebec: Mrs. W. B. Leatherdale
London, Ontario: Miss Lila Schneider
Winnipeg, Manitoba: Mrs. G. W. Bradley
Edmonton, Alberta: Mrs. Jessie Anderson
Vancouver, B.C.: Miss Ellen Douglas
Salaries and Expenses .... $ 11,855.00

DEACONESSES

Cecilia Jeffrey School: Misses Helen Ross and Kathleen Stewart, Reg.N., Salaries paid from per Capita Grant
Presbytery of Montreal, Quebec — Tyndale House; Miss Catherine Watson
Presbytery of East Toronto, Ontario: Miss Hilda Blackwell and Miss Flora Whiteford
Presbytery of West Toronto, Ontario: Miss Hazel Davis
Presbytery of Hamilton, Ontario: Miss Athalie Read
Presbytery of Saskatoon, Sask.: Miss Lillian Reay
Presbytery of Westminster, B.C. Fraserview area, Vancouver: Miss Evelyn Murdoch and Mrs. Anne McGillivray
Presbytery of Victoria, B.C.: Miss Winnifred Ripley
Deaconesses: Miss Martine van Beek (study)
Miss Margaret Boyd (furlough)

Salaries and Maintenance	$ 31,380.00

IMMIGRATION

Miss Dorothy Lukes and Summer Assistant, Salaries and Expenses	$ 3,750.00	
Printing letters of welcome	100.00	
Social Service	100.00	
		$ 3,950.00

MISSIONARY VANS

Maintenance of three Missionary Vans	$ 900.00

NATIONAL SUMMARY

Chinese work	$ 25,610.00
Hospital Visitors	11,855.00
Deaconesses	31,380.00
Immigration	3,950.00
Missionary Vans	900.00
Student Deaconesses	3,000.00
Transportation of Summer Appointees	800.00
Executive Director, Miss Frieda E. Matthews and Stenographic Secretary Miss Vera Carson, Salaries and Expenses	7,300.00
National Work Contingency	2,200.00
	$ 86,995.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Vans and Liability Insurance	$ 500.00

OVERSEAS MISSIONS
Executive Director—Miss Mary E. Whale B.A.
INDIA

Jhansi Field

Salaries:		
Misses Edith Magee, B.A. and Margaret Leask, B.A., M.R.E.		$ 5,100.00
General Conduct of Work:		
Educational	$ 4,000.00	
Medical	750.00	
Widows and Orphans	400.00	
General Maintenance and repairs	1,700.00	
Mission Business	200.00	7,050.00
		$ 12,150.00

Bhil Field

Salaries:		
Misses Lily Simpson, Reg.N., Irene Stringer, Mary Sherrick (leave of absence), Margaret Kennedy, Agnes Hislop, Pauline Brown, Reg.N., Ida White, Reg.N., Mary Lankin, Reg.N., B.A., M.P.H., Helen Acton, Reg.N.		$ 23,200.00
General Conduct of Work:		
Evangelistic	$ 2,375.00	
Medical—Mobile Units	4,000.00	
Nurses' Home	100.00	
Maternity Ward	100.00	
Educational—Schools and Hostel	7,600.00	
M.G. Abey Memorial Home	1,200.00	
General Maintenance and repairs	3,500.00	
Mission Business	225.00	
Language Study	800.00	19,900.00
		$ 43,100.00

Co-operative Work:

Vellore All-India Christian Medical College:		
Mrs. L. W. Gehman, Reg.N., B.Sc.	$ 2,600.00	
Grant to Vellore	1,000.00	
Dr. Hancock, grant toward salary	238.00	
Ludhiana: Grant toward salary of Dr. Virgin	450.00	

Grant to Ludhiana Maintenance	1,000.00	
Indore: Director of Post Graduate Nurses' Training, Miss Bessie MacMurchy, Reg. N., B.Sc., Salary and Expenses	2,800.00	
Ackerman-Hyot Memorial Hospital, Jhansi	300.00	
Allahabad Agricultural College	500.00	
National Christian Council of India	200.00	
Serampore Theological Seminary	350.00	$ 9,438.00
Total for India		$ 64.688.00

BRITISH GUIANA

Salaries: Misses Ellen Anderson and Margaret Ramsay	$ 5,200.00	
General Conduct of Work:		
Church School Teacher Training and Vacation Church School	500.00	
Grant to Bible School for Training of Deaconesses ($200.00 Peace Thanksgiving Fund)		
Car allowance and travel	1,000.00	
Rent in lieu of houses	825.00	
Mission Business	50.00	
Total for British Guiana		$ 7,575.00

TAIWAN

Salaries:		
Misses Hildur Hermanson, Reg.N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Margaret MacKenzie, Geraldine Greer, B.A., and Hazel Macdonald, B.A.		$ 15,200.00
General Conduct of Work:		
Girls' School, Tamsui	$ 3,000.00	
Evangelistic—Bible Women	1,400.00	
Field Work	500.00	
Kindergarten Centre	250.00	
Music Centre	250.00	
Language Study (Mandarin)	400.00	
Travel	1,600.00	
Maintenance of property	1,200.00	
Mission Business	700.00	
Conferences	300.00	

Medical Supplies	600.00	
Interpreter	360.00	
		$ 10,560.00
Total for Taiwan		$ 25,760.00

AFRICA

Salaries:		
Miss Agnes Gollan, B.A.	$ 2,300.00	
General Conduct of Work:		
Car allowance and travel	450.00	
Maintenance of house or rent	200.00	
Mission Business	100.00	
Total for Africa		$ 3,050.00

KOREANS IN JAPAN

Miss Jean Brown, B.A., Salary, Language, Study, Travel, etc.	$ 3,800.00	
Kindergarten, Bible Women, Young People's work	1,500.00	
Young People's Camp (Rev. Wenchi Kim)	200.00	
Total for Japan		$ 5,500.00

LATIN AMERICA

Brazil: Partial Support of S.C.M. Secretary	$ 500.00	
Mexico: Partial Support of S.C.M. Secretary	500.00	
		$ 1,000.00

NEW APPOINTEES

Miss Dorothy Bulmer, Salary, Travel, etc.	$ 3,200.00	

MISSIONARIES' EXPENSES

Furloughs:		
Returning to Fields: Misses Mary Sherrick, B.A., B.Ed., Agnes Hislop, and Mrs. L. W. Gehman, Reg.N., B.Sc.N.	$ 2,400.00	
Coming from Fields: Misses Ida White, Reg.N., Lily Simpson, Reg.N., Dorothy Douglas and Isabel Taylor, A.T.C.M.	$ 2,800.00	
Cost of Living in Canada: Misses Agnes Hislop, Ida White, Reg.N., Lily Simpson, Reg.N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Mrs. L. W. Gehman, Reg.N., B.Sc.	$ 1,350.00	
Transportation to and from studies	500.00	

Travel in Canada for consultation with Council Executive	150.00	
Medical	200.00	
Total for Missionaries' Expenses		$ 7,400.00

OVERSEAS SUMMARY

India	$64,688.00	
British Guiana	7,575.00	
Taiwan	25,760.00	
Africa	3,050.00	
Koreans in Japan	5,500.00	
Latin America	1,000.00	
New Appointees	3,200.00	
Missionaries' Expenses	7,400.00	
Executive Director, Miss Mary E. Whale, B.A. and Stenographic Secretary, Miss Sharon Miller, Salaries and Expenses	6,400.00	
Overseas Contingency	2,775.00	
1957 Portion of Estimated cost of Director's Administrative Visits	1,000.00	
Department of Overseas Missions C.C.C. and other Grants	1,000.00	
		$129,348.00

STUDENTS

Student Christian Movement:		
Missionary Committee	$ 175.00	
General Budget	75.00	
Friendly Relations with Overseas Students	75.00	
		$ 325.00

CANDIDATES

Department Expenditures		$ 50.00

CHRISTIAN LITERATURE

Church School Material, British Guiana	$ 500.00	
Christian Literature for Formosa	600.00	
Christian Literature for Women and Children on Mission Fields, Incorp.	300.00	
Christian Literature for British Guiana	250.00	
Christian Literature for India, through National Christian Council	400.00	
Christian Literature for India, "The Christian Home Magazine"	1,000.00	

Christian Literature for Africa, through International Committee on Christian Literature for Africa	1,000.00	
Christian Literature for Chinese, through Council on Christian Literature for Overseas Chinese	500.00	
Christian Literature for Latin America	500.00	
Committee on World Literacy and Christian Literature	1,000.00	
Christian Literature for Koreans in Japan	550.00	
French Literature in Canada, through French Advisory	600.00	
Italian Literature in Canada, through Rev. Mariano di Gangi	300.00	
"L'Aurore" through French Advisory	500.00	
Hungarian Literature, "New Life"	500.00	
Ukrainian Literature, "Evangelical Truth"	1,000.00	
The Kuban Cossack Magazine, through Rev. Michael Fesenko	500.00	
The British and Foreign Bible Society	1,500.00	
Unallocated amount	500.00	
	$ 12,000.00	
From Legacy Fund	5,000.00	
		$ 7,000.00

GRANTS

United Nations Society	$ 10.00	
Joint Commission on Missionary Education	135.00	
Canadian School of Missions	1,000.00	
Women's International Union, Presbyterian Alliance	25.00	
		$ 1,170.00

ORGANIZATION

Executive Director—Miss Louise Reith, M.A.

Departmental Secretaries:
  Adult work:
  Girls' work: Miss Margaret McNaughton, B.A.
    (salary paid by Board of Christian Education)
  Children's work: Miss Ada Adams, B.Sc.
Regional Secretaries:
  Misses Ruby Walker, Joyce Pearsall, Norma

Kennedy, May Nutt, Frances Clark, Mrs. Leone How (temporary), and one new Secretary.
Stenographic Secretaries:
Misses Valerie Dunn, Gail Marks and Mrs. C. MacLennan.

Salaries and Expenses	$ 44,550.00
Secretarial Libraries	210.00
Conduct of Committee work including the distribution of magazine for Children's Leaders and Field Letters	1,020.00
Deputation Expenses	3,000.00
Camps and Conferences	1,500.00
Training Projects	1,500.00
Contingency	700.00
	$ 52,480.00

SYNODICAL GRANTS

British Columbia	$ 375.00	
Alberta	250.00	
Saskatchewan	155.00	
Manitoba	225.00	
Hamilton and London		
Toronto and Kingston	50.00	
Montreal and Ottawa	50.00	
		$ 1,105.00

VISUAL EDUCATION

Grant to Visual Education Committee, General Board of Missions	$ 1,000.00	
W.M.S. films and slides	50.00	
		$ 1,050.00

PUBLICATIONS

Executive Director—Mrs. Arthur J. Cherry

Executive Director: Mrs. Arthur J. Cherry
Assistant to the Director: Mrs. E. Pitt
Bookkeeper: Mrs. Isabelle Spark
Stenographic Secretary: Mrs. S. Pitcher (part Salary)
Mailing Clerk: Miss Marion Whitter

Salaries and Expenses	$ 13,100.00
Annual Report and report forms	4,000.00
Glad Tidings	3,500.00
Free Literature Including: Leaflets for Officers, Promotion leaflets, Supplies for staff, Complimentary Subscriptions	

to Glad Tidings		1,500.00
General Contingency		300.00
		$ 22,400.00

PUBLIC RELATIONS

Expenses, Glossy Prints, Council Publicity	$ 200.00

ADMINISTRATION

Treasurer's Department:
Accountant and Assistant to the Treasurer, Miss Nellie W. Smith.
Steno-Bookkeeper: Mrs. Gwenn Bambury.
Stenographic Secretary: Mrs. S. Pitcher (part salary)

Salaries		$ 6,850.00
Office rent	$ 9,360.00	
Auditing	400.00	
General Expenses	4,900.00	
Travelling Expenses of Council Executive	1,500.00	
Life Membership	200.00	
Exchange	200.00	
		$ 16,560.00
		$ 23,410.00

COUNCIL MEETING

Expenses, transportation, etc.	$ 6,000.00

SUMMARY

NATIONAL MISSIONS	$86,995.00	
INSURANCE AND TAXES	500.00	
OVERSEAS MISSIONS	129,348.00	
ORGANIZATION	52,480.00	
SYNODICAL GRANTS	1,105.00	
VISUAL EDUCATION	1,050.00	
PUBLIC RELATIONS	200.00	
STUDENT	325.00	
CANDIDATE	50.00	
CHRISTIAN LITERATURE	7,000.00	
GRANTS	1,170.00	
PUBLICATIONS	22,400.00	
ADMINISTRATION	23,410.00	
COUNCIL MEETING	6,000.00	
GENERAL CONTINGENCY	500.00	
		$332,533.00

NEW WORK

National Department:			
Downtown Mission Work (New Appointees)		$ 4,500.00	
Overseas Department:			
Koreans in Japan	$1,200.00		
3 New Appointees	6,600.00	7,800.00	
Student Work		320.00	
Additional Grant to Friendly Relations with Overseas Students		75.00	
			$ 12,695.00
			$345,228.00

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SYNODICAL GIVINGS

January-October 1957

	1956	1957
British Columbia	$ 3,000.00	$ 4,000.00
Alberta	4,357.64	3,855.00
Saskatchewan	2,133.31	1,781.69
Manitoba	4,869.88	4,817.50
Toronto & Kingston	48,038.95	50,273.00
Montreal & Ottawa	27,124.00	27,302.05
Hamilton & London	51,839.97	51,843.32
	$141,363.75	$143,872.56

NEW YEAR'S GREETINGS FROM THE PRESIDENT

by MRS. A. GLENN THOMPSON

IT IS A GREAT PRIVILEGE for me to extend to you sincere Christian greetings at the beginning of another year.

As we stand on the threshold of this New Year, a time of new beginnings, are we willing to be befriended by One who goes before us into 1958? If so, let us turn our thoughts to Proverbs 3 : 6—"In all thy ways acknowledge Him and He shall direct thy paths." To acknowledge God means that we should not merely admit His existence but that we should also obey, honour and exalt Him. Let us resolve, therefore, to acknowledge God by sharing in the worship of His Church. Throughout the Bible, from Genesis to Revelation, we read "O Worship the Lord." Let us discipline ourselves that we may accept the opportunities for worship which are ours, putting aside lesser matters in order to share in the sacred privilege of worship. May we not limit the challenge to outward and formal exercises of "public worship." If we are truly to acknowledge Him we will make time for the worship of God in all the busy life of our everyday living. This daily communion with Him will give us our marching orders. Our faith will be strengthened as well as mastery over self-inclination. Can we doubt that there would be a more implicit obedience to the call to mission?

Perhaps never in the history of the Christian Church was the call more challenging. More trained workers are urgently needed on the mission fields at home and overseas. Let us pray that more and more men and women will be directed into the paths of service. We need God in the Church, in the home, in every avenue of human life, and God needs us too.

The future may not be clear but God always leaves us sufficient light for the next step. Part of the adventure of life is moving on into the unknown with Him. "In all thy ways acknowledge Him and He shall direct thy paths."

AT CHURCH WITH THE QUEEN

By LEETA McCULLY CHERRY

WHAT A BEAUTIFUL MORNING it was, clear, brisk and sunshiny, that important Sunday of October 13th in Ottawa, when I came out of the Hotel at 9 A.M. bound for Christ Church Cathedral, far uptown, where Her Majesty, Queen Elizabeth the Second, His Royal Highness Prince Philip, and the rest of the Royal Party were to worship at the regular Morning Service. I, as the representative of all the Missionary women of our Presbyterian Church in Canada, was to worship there also—to join my humble voice with theirs in the responses; to kneel and rise as they did; to bow in prayer and reverence before the Heavenly Father in Whose eyes all folk are equal—one small part of a worshipping congregation which included that day my Queen, the Head of the great Commonwealth of Nations and Defender of the Faith, who was on the very next day, in all her majesty, to open the Twenty-third Session of her Canadian Parliament.

Actually, this was one of the most eagerly-desired, and closely-guarded privileges of the whole Royal Visit to Ottawa — just to have one of those precious seats in the dignified old Cathedral allotted for that hour-long service! Naturally, the Church authorities, who had complete control of the seating arrangements for that one Sunday when *everybody* wanted to attend Morning Service, gave preference to their own members and adherents—as was right—even then only one seat was allotted to a family, and that number alone pretty well filled the Church. When the Department of External Affairs requested seats for Press Representatives (1,100 were accredited from all the Commonwealth countries, the United States, and many other parts of the world), they were told that only sixteen seats could be spared, and that the Church would undertake no responsibility in allotting these. Only sixteen—for so many! I had little hope of being one of those sixteen, I can tell you, and could scarcely believe my ears when at the Saturday "Press Briefing Session" my name was read out as one of the fortunate ones, and I was given the much-coveted Admission Card. The explanation of my good luck was, I imagine, that I was the only Press representative registered from a Women's Church magazine, and representing the women of her Church. In any event, I was indeed a deeply envied person that day—and in my own heart intensely proud and grateful!

Even at that early hour, the streets were jammed with eager folk, and at the Cenotaph, which I passed en route, everything was in readiness for the arrival of the Royal Party and the Ceremonial of placing the Memorial Wreath. How I wished that I could linger for that impressive Ceremony, too, for which, at that very moment, the Queen and the Prince were doubtless on the way from Government House through the dappled sunshine and the gayly-decorated streets, but I knew, from past experience that, even with my precious ticket of admission, I must be early at the Church, so precisely at 9:30 A.M. I stepped out of the car at the front entrance of the Cathedral. Crowds were close-packed there too; for over an hour they had been waiting in long queues; some had even brought thermoses of hot coffee with them; and I saw several sitting on camp stools. Photographers were perched in all available spots and the Mounties in their bright red coats were everywhere on guard. The Church doors would be opened at 10 o'clock to ticket-holders, and, for the hundreds gathered there who had no means of admission, Loud Speakers had been set up so that the crowds outside could hear the Service.

I, too, was not expected to get in until ten o'clock, but, from the visit I had made to the Cathedral the previous afternoon, when I had been allowed to spend about an hour in the serenely lovely auditorium, just looking around, and absorbing the atmosphere of the historic old Church, I remembered a side door from the street behind, which led into the offices and the chapel at the rear, so, through a nearby parking-lot, eventually I found my way to that. Right inside that door, I found a dignified gentleman in tail-coat and grey striped trousers, busily adjusting a white carnation in his buttonhole. He turned out to be one of the Senior Wardens who were acting as ushers that day, and when I told him who I was, and showed him my Press Admission Card, with great kindness he took me at once into the Church, explaining everything to me as we went—and soon, there I was—the first person in the Press Pew, and, of course, established in the aisle-seat, from which I could easily have touched Her Majesty, as she later passed!

It was most interesting, sitting there in the quiet, almost empty, waiting Sanctuary, which seats some 867 people, and, now 125 years old, has stood on the promontary at the end of Sparks Street since the early days of Old Bytown. The high vaulted oak-beamed roof is supported by tall triple pillars; the old oaken pews have no cushions, but red-cushioned kneeling benches in each; the floors are wide oak boards and the aisles brick-tiled, but the carvings in the white-oak Chancel, Choir-pews and on the Reredos are symbolical and beautiful beyond words; and the light shines through stained glass Memorial windows of magnificent colouring and symbolism. Shining brasses; a tall gold Cross; deep blue carpeting; many Regimental flags placed there for honoured keeping; white mums on the altar with its rich green Fall —

all made a picture of reverent loveliness and meaning.

A scattered half-dozen elderly women were already in their own pews here and there, when I entered —old members, semi-invalided or handicapped, who had thoughtfully been permitted to come earlier than the rest. Presently the organist did a little soft practicing; the Wardens conferred together and were busy completing necessary details; two men in business suits were methodically going through the Church, looking under pews, behind pillars, everywhere, with sharp observant eyes. "Oh yes," my friend, the Warden, told me, "they are Security Men—making sure there is no hidden danger for the Queen. These Security Men have been going over this building since six o'clock this morning. They have been over every inch of the Cathedral, from the coal cellar to the bell-tower. They are not taking any chances! There has been the usual early Communion Service here this morning, so, after the Church was cleared, they have gone all over this Auditorium again!" Now the red carpet was being laid in front of the Queen's pew with its red cushion—a caretaker brought in a Vacuum Cleaner and carefully went over the long red strip! Ten o'clock—and with the opening doors came the rush of ticket-holders. In no time at all every seat was filled.

It was almost time for the arrival of the Royal Party, but, because of her interest at the Cenotaph Service, the Queen was three minutes late. The Lord Bishop of Ottawa, in his cope and mitre of gold, his scarlet brocade vestments and long staff; his Chaplain; the Dean and Rector of the Cathedral, in his purple cassock, white surplice and vestments, passed down the aisle to the Tower Door, and the Governor-General and his party were welcomed and escorted to their pew by the two Wardens, carrying their ceremonial staves. The Dean met the Queen and the Prince at the sidewalk, and walked with the Queen, followed by the Prince and his Equerry, up the steps, when the Wardens were presented, and they then led the procession to where the Bishop stood to be presented by the Dean. All of the congregation stood — and then up the aisle, came the two Wardens; the lovely smiling Queen, in her champagne-beige suit with its stand-away beige mink collar, small matching taffeta beret, bronze shoes and purse, walking with the Dean; His Royal Highness behind them, followed by others of the Royal Suite—and so, into the front seat on the pulpit side, with its red cushion and carpeting, where they were seated. The Bishop and his Chaplain, who remained at the front, were joined by the Dean and the Wardens; at once the Choir commenced the Processional Hymn and the whole beautiful Service of the 17th Sunday after Trinity began.

What a picture was that Processional! First, walking behind the tall Cross, the wee Choir-Boys-In-

Training—in their grey longs, navy crested blazers and red ties; then the Choir Boys, all looking like Cherubs in their blue cassocks and white surplices; the men, in scarlet cassocks and white surplices—in all 20 men and 50 boys. The oldest boy was 14; the oldest man was 90—he joined the Choir 52 years ago and rarely misses a practice! After the Choir came a group of Clergy, in black with white surplices; the the Lord Bishop, in scarlet and gold; the Dean, in purple and white. No medals or decorations were worn. "All Creatures of Our God and King," was the Processional Hymn. The Bishop seated himself in his Throne, his chaplain beside him, and the Retired Bishop in the Bishop's Chair. The Dean sat at his usual Prayer Desk and conducted the Service.

The whole Service was as it always is on that certain Sunday in the Anglican Church, with the inclusion of the Thanksgiving message and the National Anthem. No change at all was made because the Queen was there—she was just a worshipper in her Father's house, as were we all—except that the Dean, just before his Sermon, welcomed her briefly, reminding her that her Great-Grandfather, Edward VII; her Grandfather, George V and her father, George VI had all worshipped there before her. The Bishop read the First Lesson, and His Highness, Prince Philip, in his dark blue suit and matching tie, very quietly left his seat in the front pew beside his wife, walked to the lectern and in a clear and confident voice read the Second Lesson, from St. Matthew, 25, from verse 14 — the Parable of the Talents. Immediately after this Second Lesson, the Banns were read for the forthcoming marriages of two young couples of the congregation—surely a distinction to go down in the history of their married lives! From where I sat, I could see Her Majesty's lovely profile, see her joining in the Service, and her quiet interest in what was said. The Dean's sermon was not directed to the Queen, but to his people, from Thessalonians, Chapter V and verse 18—"In everything give thanks; for this is the will of God in Jesus Christ concerning you."

The Service ended, and to the Recessional Hymn "From Ocean Unto Ocean," the colourful procession moved past us down the centre aisle, the Bishop, Chaplain, Dean and Wardens remaining at the Font near the Tower Door. After 30 seconds of silent prayer by the congregation, the Wardens and the Dean walked to the front pew to escort the distinguished visitors to the door, where the Queen and Prince Philip both signed the Visitors Book. The Queen looked happy and interested, and photographers showed her laughing gayly as she came down the front steps of the Church with the Dean. Close by, some hundred of the Sunday School children, in a special enclosure on the Cathedral lawn were still shrilling with excitement as I came out, with the rest of the congregation after the Governor-General's party had been escorted to their cars. Everyone was loath to leave—lingered chatting together, deeply impressed, both by the Service and the close communion with their Sovereign. And I—I walked slowly all the way back to the Hotel, thrilled and touched by the whole wonderful experience and wanting to talk to no one! Suddenly I realized that I was walking past our own St. Andrews Presbyterian Church where Council met two years ago. Late leavers were still coming out, so I went in for a brief chat with Dr. Burnett, whose Devotionals had so moved us all as we started our morning meetings, and for a glimpse again of that outstanding Presbyterian place of Worship — and that made a perfect finale for a never-to-be-forgotten experience — at Church with the Queen!

Your Prayers are asked

—At the beginning of this new year let us pray for ourselves—clean hands and pure hearts—wisdom to know God's will—power to do His will—moral courage and spiritual strength—vision of the needs of the world—a personal concern for those in need.

—For our deaconesses—that the outreaches of our Church may be strengthened.

—For all who plan for and take part in the Presbyterial Annual Meetings of the Society, that the failures and successes of the year that is past may give wisdom and vision to plan for the year ahead.

—For all the officers of adult groups and leaders of youth groups as they begin a new year of responsibility in local congregations.

—For Miss Pauline Brown who leaves Montreal January 3 to return to her work in the Bhil field, India. Pray that she may have journeying mercies and that her work in the Mobile units, and the work of her Canadian and Indian colleagues may be greatly blessed.

—For Miss Agnes Gollan that as she continues her work in Nigeria, instructing in youth work, and teaching school, she may be kept in health and strength, of body, mind and spirit, that through her, God may accomplish great things in His Church in Nigeria.

STAFF NOTE

The sympathy of the members of the Society goes to Miss Margaret MacNaughton, Girls' Work Secretary of The Presbyterian Church in Canada, in the loss of her mother in November.

REPORT FROM NIGERIA

MISS AGNES GOLLAN, B.A.

THE MAIN NEWS on our Mission Field is the arrival of the Rev. Earle Roberts, his wife, Dorothy, and son Bruce. I went to Itu to welcome them this week, but they have been in Calabar for about a month. Earle is going to do Youth Work among the boys, but right now is learning Efik. Remember them in your prayers, as they try to adjust themselves to the country.

I have been experimenting with my girls' groups. I am using C.G.I.T. as my pattern. The Nigerian young people who were trained as leaders at Awka last year are all trying too. Our girls' groups are called C.G.C., Christian Girls' Clubs, as was suggested at Awka, but I think we might change the name later. I had thought of N.G.I.T. This is a problem though. Naturally I want to set up groups similar to C.G.I.T., but at our Youth Work Committee of Synod, some felt that I should be organizing the Girls' Life Brigade. We have Boys' Brigade companies in all three of our missions—Anglican, Methodist, Presbyterian. There are not many Girls' Life Brigade companies, although an official organizer has just arrived in Western Nigeria. The Methodist have their own group—Girls' League. I wanted to keep away from uniformed organizations, although I expect our girls' groups will want to have a uniform, but I hoped it would be more Nigerian.

It is not easy to set up such groups though. At home, as you know, so much depends on the leader. She has to be original and suggest programmes. Our leaders can't do that. What kind of books can we give them? *"This is C.G.I.T."* would all have to be adapted to the country. Handwork and things to do is a problem too. Even using scissors proved to be a great effort to some. Perhaps if I get the idea across to some of the lady teachers they might be able to come up with ideas for programmes.

I have been working with girls from Standards IV, V, VI, of Primary School (last three grades). They learn English but I have quite a time making them understand "Canadian." They didn't know what a "trail" or a "guide" was. I just get a lot of blank faces sometimes. However, we were saying last night that we can't expect too much when we think it was only 1903 that Mary Slessor came to this area. They have no background to help them understand and everything we talk about is so new for them.

The teaching in the Primary Schools is all in the hands of Nigerians—even the Supervisors, except for the General Supervisor. We are all concerned at the low standard at the present. 500 girls sat at entrance examinations for this school, Union Secondary School, and only 49 got over 50%. You could tell by the papers that it was due to poor teaching when a *whole* class had very low marks. We complain about the standard of English of our girls here, yet they are the ones who will go out to teach it to others. We were wondering if perhaps a West African brand of English would eventually evolve.

Our school is on a month's holiday just now. Our long holiday comes in December—6 weeks. Next term I will have to teach Science, but will be teaching Scripture to all classes and History to Class IV. I'm sure I will like that much better. Synod wants me to do Youth work full time, so Mission Council will be deciding in October what's to happen to me at the end of this year.

I have been receiving many bundles of Sunday School papers, especially the Primary ones with Bible pictures. These are most useful for the Sunday Schools, and even the girls here like them. If anyone wanted to send the Challenge here, it would be very good for the girls. The men have just started digging the foundations for our new Chapel. It will accommodate about 400 people—the money that is helping to build it is the balance which remains after the teachers' salaries have been paid from the government grant. The missionary teachers, that is, for they only receive their missionary salary, not the government salary.

I hope you are still trying to find someone to help me in this Youth work, for the Mission Council will have no excuse for not letting me do it full time. I know both you and they don't want me to be off on my own in a place where there are no other "Europeans." If I had a colleague, we could really get going on it. The Missionary and Deaconess Graduation photo looked nice and big, and yet not one has offered for Overseas Service. Perhaps I should have done all my deputation work among young people. I think missionaries should be speaking to more young people.

WORLD DAY OF PRAYER SERVICE

FRIDAY, FEBRUARY 21st, 1958

Adapted from the service prepared by women of Australia.

Theme: The Bread of Life

(Reverent silence to be observed while the people assemble, quiet music if desired.)

CALL TO PRAYER

(Congregation standing)

Leader: "O come let us worship and bow down; let us kneel before the Lord, our Maker."—Ps. 95:6.

People: From the four corners of the earth we come, and from the Islands of the Sea. From the great Island Continent in the South come joyful thanks for all Thy goodness to Thy people everywhere. Thou hast said: "I am the Bread of Life; he that cometh to Me shall never hunger and he that believeth on Me shall never thirst."—John 6:35.

Leader:

As long ago Thy quiet voice, O Christ,
Gave on the lake calm after storm;
So also now, in this sweet hour of worship,
Still with Thine own authority
The busy clamorous voices of the world,
Settle our souls in silence at Thy feet,
Then feed us with the Bread of Life, even Thyself.

People: Our souls would be silent before Thee, O Father and Friend, to learn from Thyself, through the silent touch of Thy love, Thy will for our lives, and the lives of those around us.

Leader: Our souls would be quiet to drink from the springs of Thy peace. Teach us, we pray, to be silent. Give us a teachable spirit. Day after day reveal to us more surely and deeply Thy love and Thy will for this needy world.

People: Christ said: "I am the Living Bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is My flesh, which I shall give for the life of the world . . . he that eateth of this bread shall live forever."—John 6.51,58. We hunger for this food, O God, especially for Thy love and fellowship. Hear us as we cry unto Thee. Prepare our hearts for this day.

Leader: (Sung or spoken to quiet music)

And so we come, Oh draw us to Thy feet,
Most patient Saviour, Who canst love us still,
And by this Food so awful and so sweet,
Deliver us from every touch of ill.
In Thine own service make us glad and free,
And grant us never more to part with Thee.

HYMN: "Break Thou the Bread of Life."—No. 291

PRAISE

Leader: Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness, come before His presence with singing.

People: Know ye that the Lord, He is God: it is He that made us, and not we ourselves. We are His people and the sheep of His pasture.

Leader: Enter into His gates with thanksgiving and into His courts with praise; be thankful unto Him, and bless His name.

People: For the Lord is good; His mercy is everlasting and His truth endureth to all generations.—Ps. 100.

Leader: Thou didst feed Thy people in the wilderness with manna for their physical need, and they did die; but Thou art the Living Bread come down from Heaven to give food to our souls that we may live.

People: Man shall not live by bread alone, but by every word of God. Luke 4:4

Leader: We praise Thee for the sunshine and rain, which cause the earth to bring forth her increase, and thank Thee that Thou has given Thy Holy Word to feed us.

People: Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation.—Ps. 68:19.

Leader: Sing forth the honour of His name; make His praise glorious.

People: All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name.—Ps. 66:2,4.

HYMN: "The Lord is King! Lift Up Thy Voice"—No. 162.

REPENTANCE

Leader: For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.—John 3:17.

If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness—1 John 1:9.

People: Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions.—Ps. 51:1.

Leader: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am Chief.—1 Tim. 1:15.

People: Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.—Is. 55:7.

Leader: For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all of them that call upon Thee—Ps. 86:5.

Unison: Be merciful unto me, O Lord, for I cry unto Thee daily, Bow down Thine ear, O Lord, hear me: for I am poor and needy.—Ps. 86:3.

Leader: Let us pray for forgiveness for our neglect of Thy Holy Word, our failure to feed upon the Bread of Life, and all indifference and laziness in our spiritual life.

People: O Lord, forgive us.

Leader: For doubt and depression which cloud our vision of Thee.

People: O Lord, forgive us.

Leader: For our intolerance, jealousy, pride, greed and lack of truthfulness, which weaken our service for Thee.

People: O Lord, forgive us.

Leader: For our many forms of exploitation of people weaker than ourselves, and our failure to acknowledge all mankind as one with us in the family of God.

People: O Lord, forgive us.

Unison:

Because I held upon my selfish road
And left a brother wounded by the way
And called ambition, duty, and pressed on;
O Lord, I do repent! (S. Williams)

Leader: O Lord, we humbly beseech Thee, blot out our past transgressions, heal the veils of our mistakes and misunderstandings; lift up our hearts to new love, new energy and devotion. May we be released from the grief and shame of past unfaithfulness, to go forth in Thy strength and persevere through success and failure, through good report and evil report, even to the end.

Unison: At all times save us and help us, we humbly beseech Thee, O Lord. Amen.
HYMN: **"Depth of Mercy"—No. 434**

DEDICATION

Leader: O Thou, Who art the Author and Giver of all good, we are remembering how Thy rain falleth from heaven to bring forth seed to the sower and bread to the eater; we would receive in our hearts the message of Thy Word, so that our lives may be fruitful in every good work. We pray Thee, as Thou dost accept our worship and thanksgiving, that Thou wilt accept us and all who join with us in prayer, wherever they may be in Thy vast Kingdom, so that we with them, feeding at Thy table, may be members of Thy one great family. We would keep alive in our hearts the abounding health of Thy presence, so that our companions—"those who eat bread with us"—may be persuaded how lovely, joyful and serviceable is the life that is stayed on Thee.

Response: Hear us, good Lord.

Leader: We dedicate our lives to Thee. As we return to the busy world, we realize that honourable toil is accepted by Thee for the furtherance of Thy Kingdom. We remember those who labour in city and field the world over, and recall how Thou hast made us dependent on one another and all on Thee. "One soweth and another reapeth, but God giveth the increase." We would live in a fellowship of labour and, in brotherhood, share Thy bountiful gifts. We yield to Thee our vigour of body and mind, that we may give a just return for the bread we eat, and seek Thy Kingdom in our daily duties.

Response: Hear us, good Lord.

Leader: Being ourselves mindful of Thy provision of all needful things, we would seek to labour in those tasks which benefit our brethren. While we rejoice in discoveries and inventions which help to satisfy human needs, we would nevertheless be thoughtful and careful of the lives and souls of all workers. With a wide vision of Thy Kingdom, we surrender to Thee all our powers, seeking thus to fulfil Thy wide and high designs, so that the poor and hungry may be fed.

Response: Hear us, good Lord.

Leader: With the insight of dedicated spirits we realize that man does not live by bread alone but by every word that proceedeth from Thee. We feed upon this hidden manna and count it our meat and drink to do Thy will. Grant that we may not spend our money for that which is not bread, nor our labour for that which satisfieth not. May we eat that which is good and let our souls delight themselves in fatness. Grant that we may hunger and thirst after righteousness. Having tasted and seen how gracious the Lord is, we will nourish our souls on Him. Thus shall we

"With Bread of Life earth's hunger feed,
And so fulfil our task sublime."

Response: Hear us, good Lord.

INTERCESSION

Leader: Let us pray for Her Majesty the Queen, all the Royal Family, and all counsellors and advisers of the Crown; for all leaders of our great commonwealth, and especially of our Dominion of Canada, that they may discharge their duties on the high plane of obedience to Thy will; and that all our peoples may have a keener realization of their responsibility as citizens.

(Silent prayer to be followed by prayer by one appointed)

Leader: Let us pray for the world, that all its peoples may realize that whatever the race, creed or colour, all are equal in Thy sight; for the leaders of all nations that they may be men seeking the highest good of their people, and guided by

Thee, making possible freedom from oppression, and peace and security for all; for the United Nations Organization that it may be an instrument of peace, understanding and progress throughout the world.

(Silent prayer to be followed by prayer by one appointed)

Leader: Let us pray for the world's twenty million refugees—in shacks, on roof tops, in the streets, and in refugee camps—that each may find food and friends, a home and a country. Let us pray that all who dwell in the security of a home and country may become aware that they share in the guilt of the nation's failure to resettle these refugees, and may urge their leaders to open the doors of their countries to admit not only the strong and desirable but also the sick and unwanted.

(Silent prayer to be followed by prayer by one appointed)

Leader: Let us pray for true world peace; that greed and selfish lusts may be uprooted from the hearts of men in every land; that leaders and people in all countries may realize that their welfare is bound up with the welfare of every other country, and may be willing to abandon policies which make for discord and violence and to accept the rule of law, even at the price of surrender of national sovereignty.

(Silent prayer to be followed by prayer by one appointed)

Leader: Let us pray that parents may seek to make their home a place where children may learn to know God; and that teachers in our schools and colleges may, by their lives, provide food for the spirit as well as for the mind. Let us pray for youth, groping amidst insistent propaganda, conflicting ideologies, and confused moral standards, that they may know Christ, who is the Truth, the Light and the Way, and be challenged to dedicate their lives to His service.

(Silent prayer to be followed by prayer by one appointed)

Leader: Let us pray for the Church Universal, that all her members may be true to their witness and faithful in giving to all men the saving knowledge of Jesus Christ, and especially for the younger Churches, that they may stand fast in the faith against the pressures of nationalism and the resurgence of ancient religions; for all who suffer persecution for the faith or who serve Christ in isolated or dangerous places; and that the Church may rise to meet the challenge of a materialistic and secular world and point the way to peace and true security.

(Silent prayer to be followed by prayer by one appointed)

The Lord's Prayer (in unison)

Our Father which art in heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever. Amen.

BRIEF ADDRESS: (In harmony with the theme and the purpose of the World Day of Prayer. See pamphlet "Suggestions for Speakers".)

SPECIAL MUSIC: (If desired)

THE OFFERING:

Leader: Our gifts are added to our prayers on this Day of Prayer and are given chiefly for the production and distribution of Christian literature around the world, a work never more needed than today. Will you not take the service leaflet home with you, and follow in imagination the way your offerings share in this great work?

(Soft music while the ushers receive and present the offering)

Leader: Dear Heavenly Father, as Thou didst increase the five loaves and two fishes, the gift of a child, to feed the multitude, so transform this our offering given out of thankful hearts, that it may bless multitudes, whom, having not seen, we love. Amen.

HYMN: "The Day Thou gavest, Lord, Is Ended"—No. 671

BENEDICTION

May the hope of a better world, a worthier life, a holier morrow and a sweeter thanksgiving, inspire us all with patient continuance in well-doing, and may Grace, Mercy and Peace from God the Father, Son and Holy Spirit be with us all evermore. Amen.

"Thoughts for the Year Ahead!"

(Written some years ago by the late Mona Purser,
the well-loved "Homemaker" of the Toronto Globe and Mail)

"TIME MARCHES ON, and now another new year is opening before us. Time is that incomprehensible moment when the future gives way to the past; when *now* meets *then!* It is the meeting place of two eternities—from everlasting to everlasting. Let us, then, make more of today, while it is yet today. Let us resolve that every day shall be lightened with the leaven of some good work done, some kind word spoken. It is a futile dissipation of energy to brood over yesterday, and to worry about tomorrow. Every day is a chance to begin again, with yesterday forgotten and all its faults forgiven; and tomorrow left until its own dawn, with whatever it may hold for us—even though it be a cross.

"Today is our life—not yesterday or tomorrow! And into that day we can put all of the service, effort, energy, resolution, and courage, that the day can hold; so that, at the closing of each day, though there may be much that needs pardon, still we may feel upon our souls the gracious touch of forgiveness—perhaps even the satisfaction of fulfilment and accomplishment within our own hearts. Only one thing we cannot do. We cannot stop our influence over other people, whether for good or ill.

"That is a sobering thought, isn't it—but a true one! The silent impact of one personality upon another goes on unceasingly. We are constantly making life happier, stronger, and finer, by what we are, what we do, and what we say—or we are making it sadder, meaner, and less worthwhile. Surely, in these desperate days of human destiny, as Christian women, we can resolve, with God's help, to do our best to make that impact count for good in all the daily contacts of our lives—can pledge the strength and affection of our hearts, each to affirm the other, so that, in time, the dreams of tolerance and human brotherhood may, at least in some small way, be realized by us, and through us. Let us then, for this New Year, put forth on the outward walls of our lives those symbols of our inner peace and faith—the banners of human kindness, of understanding, faith, hope and charity toward all people who pass by."

My Experience as a School Chaplain

by THE REV. R. G. KREPPS

(Minister of St. Andrew's Presbyterian Church, Virden, Manitoba)

BIRTLE INDIAN RESIDENTIAL SCHOOL has interested me ever since I first knew of the School. Little did I know that upon graduation from Knox College I would be asked to conduct services in the Birtle School, as well as preach services in two other congregations. However, it was an appointment that I gladly accepted and in which I gladly serve.

Our Church Service in the Birtle Residential School is held each Sunday evening at 7.30 p.m. All the School students and the majority of the staff are present at the Service, a congregation of approximately 160 people. The students put on their nicest clothing for Church Service; and I can truthfully say they look forward to Church just as much as I look forward to being with them. The reception one receives at Birtle is so genuinely appreciative from the staff and the students that it really does some-

The Choir from the school

thing for me to be able to go to the School and fellowship with them.

Our Service is just the same as any other Presbyterian Church Service. It varies slightly, as do services all over Canada, but in the main it follows closely the general Order of Service. The Choir from the School is always in attendance and they make a very worthwhile contribution to the worship Service.

It is the desire of the staff to see that the students lead as normal a life as possible in a Residential School. Part of this normal life is to have adequate Christian Education. It is evident that the students in Birtle receive this training in various mid-week activities which are conducted by the members of the Birtle School staff. Part of the Christian Education programme is to have Communicant's Classes during the Fall term. Last year the Classes were conducted once a week for four weeks. There were thirty young people in the Class; and twenty-six of them became members of the Presbyterian Church in Canada by Profession of Faith. This year the Classes are also being conducted, and at present there are sixteen enrolled.

It has been my practice upon occasions, to spend a full day at the School. My home Congregation is Virden, Manitoba, and consequently it gets most of my time; but, as I say, upon occasions I spend a day at the Birtle School so that I can become better acquainted with the staff and students. Each time that I have been there the teachers have asked me into the classrooms to speak to the students; this also helps me to become better acquainted with the students. Last year, during one of the recess periods, the students asked me to go out and play hockey with them. There was a day when I could play a bit of hockey; but, those days are now past. However, I decided to take up their request and go out with them. I played my best hockey and often got in their way; and strangely enough, I was the only one to score a goal. That made me their hero for the day!

It would perhaps be inconsiderate if I were not to say a word of gratitude to the staff at the Birtle School. I take my hat off to Mr. and Mrs. Rusaw, the principal and matron of the school, who so efficiently and kindly keep the wheels of progress going at the School. Their full time and talents are given over to bringing up these children in the way in which they should go. When a student graduates from the School they are fitted mentally, physically and spiritually to take their place in Canadian life. It is a thrill to see some of the graduates come back to the School which is often "home" to them, and to see how they fit into the life for which this School has trained them. Each member of the staff has performed his duties well and has helped the students to make the necessary adjustments to living in a Residential School, and then to adjust to life itself.

As the students go out to face the world, and the reality which they must face, they are prepared to quite an extent to accept the challenge which life offers them. Those of us who have had even a small part of the training that the students have received, are interested in knowing the progress the students make when they leave the School. None of us want to appear like "doting" parents, that our "children" can do no wrong; rather we choose to realize that the graduates from this School are going to endeavour to make their mark in the world. There will be some who will not make a good mark; but, thanks to all concerned, others will make a good mark in the homes which they establish, in the professions in which they choose to serve, but above all in their daily living. It is the desire of the staff that the students will show that they have been properly trained to meet life itself.

In actuality, none of us feel that we have done a great deal for the School. Yet one can see that it is the contribution of all staff members that makes the Birtle Residential School the place that it is. I think I can speak for the entire staff when I say we bow humbly before God and thank Him for the opportunity He has given us; namely, to work with the Indian people. Down deep in our hearts we know it is a privilege to work in this capacity. We have heard the command of our Master, "go into all the world and preach the gospel . . ." and His promise of blessing, "where two or three are gathered together in My Name . . ."; and our desire is to take that message to these people whom God loves. By precept and example we desire to bring them to the knowledge of Jesus Christ as their Lord and their Redeemer, and to fit them for living now as well as for eternity.

MATERIALS AVAILABLE FOR WORLD DAY OF PRAYER
FEBRUARY 21st, 1958

Adult Service	1c each
Girls' Service	1c each
Children's Service	1½c each
Posters	10c each
Film Strip	$3.00 purchase price or 50c rental per unit using it.

FREE MATERIAL

Planning for the World Day of Prayer
Suggestions for Speakers
History of the World Day of Prayer
Prayer Cards

Order from

WOMEN'S INTER-CHURCH COUNCIL OF CANADA,
97 St. George Street, Toronto 5, Ont.

THE STORY OF JEAN BROWN

by MRS. W. T. PHILIP

(President of the Jean Brown Auxiliary of the W.M.S. of Runnymede Presbyterian Church).

(This year Girls Groups of the Presbyterian Church in Canada are undertaking to provide salary and equipment for Miss Jean Brown who has been appointed by the Women's Missionary Society to serve with the Koreans in Japan.)

MANY PEOPLE throughout the church are interested in Jean Brown, who, this year begins her work in the foreign mission field with the Koreans in Japan. For many people who become ministers and deaconesses, there is a definite time when they decide to follow their chosen paths, and from that time on they know they will devote the rest of their lives to the work of the church. Jean Brown has no point in her life when she turned toward church work, because it seems that she has always wanted to be a missionary. For some years her health would not permit such strenuous activity as she would encounter on the mission field, and so for a time she turned to the teaching profession, but always stayed close to her church and carried on church activities as much as time would permit.

Jean was born in Toronto and grew up there. She received her elementary education at Runnymede Public School where her father is still a teacher. She attended Humberside Collegiate and graduated from there with first class honours. While at Collegiate she was interested in the Student Christian Movement, and was also a member of the French Club. At that time she was already interested in becoming a foreign missionary, but one of the childhood diseases, followed by polio, left her with a heart murmur, and her doctor advised her to take up a profession that would allow her to stay in this country. So, following Collegiate, she enrolled at Victoria College, of the University of Toronto, and took the four year honour course in modern languages. Following graduation from Victoria College, she attended the College of Education to obtain her teacher's certificate.

While she was attending university, she spent her summers working for the Presbyterian Church, doing survey work in the suburbs of Toronto. One Summer she worked in Timmins, Ontario, with newly immigrated Scottish people, and, while there, she became acquainted with Reverend Donald Powell and Dr. Marion Powell, who are now in Japan as missionaries for the

Presbyterian Church in Canada.

Upon completion of her studies at the University of Toronto, Jean went to Napanee, Ontario, where she was head of the English Department of the Collegiate for two years. While in Napanee she attended Grace United Church, and was in the choir and interested in young people's work.

In the summer of 1953 she toured Europe for three months, and while there attended the World Inter-Church Youth Conference in Holland, as a delegate for the Presbyterian Church in Canada.

In November, 1953, she went to St. John's, Newfoundland, in the full-time service of the Church. As she had not yet attended the Missionary and Deaconess Training School, she could not qualify as a deaconess and was engaged as a Christian Education worker. She was stationed at St. Andrew's Church and worked with the minister, Rev. Allan Olds. She worked with the C.G.I.T., Rovers, Young People's Society, Sunday School, choir, and supervised camping activities for the young people's groups. She stayed in St. John's for two years, and this period of doing the work she loved in a healthy invigorating climate improved Jean's health to such a degree that when she returned to Toronto, she was accepted for the foreign mission field. At this time her doctor also praised the care she had throughout her childhood, and said her mother's strictness and watchfulness through the years had helped Jean a great deal.

To equip herself for the mission field she returned to school, and took the one year course at the Missionary and Deaconess Training School. She then attended college for one year at Selly Oaks, Carey Hall, in Birmingham, England, to study Christian Education Methods.

The members of Runnymede Presbyterian Church in Toronto are very proud of Jean. She was the first member of the church in many years to enter the full-time service of the church. She was christened at Morningside Presbyterian Church in Toronto, and attended Sunday School there for a few years. She and her family have been members and workers in Runnymede for many years now. Her father is a member of the Session, and her mother is a member of the W.M.S. and the Women's Auxiliary. Her sister is a member of the Jean Brown missionary Auxiliary, and sings in the choir, and her brother is on the Board of Managers.

We now find Jean thousands of miles away in Japan. She is a happy, enthusiastic, light-hearted person, and this is reflected in her face—she should fit in well with the people of Japan. We hope and pray that we will all do our part here in Canada to help her with her work whenever we possibly can, and also give her the encouragement that she will need from time to time so that she will be happy and contented in her work for the Lord.

Boys and Girls!

Abey Memorial Children's Home

by MARGARET KENNEDY

MY NAME IS SARA and I am six months old. You will understand that I cannot speak very well yet, but I make plenty of noise when I want to. My Ji-ji (big sister) is helping me write to you.

I live in the Children's Home in Amkhut. I have not seen much of Amkhut. A lot of the time I stay in a cot with a mosquito net, like a thin, white wall, around me. I do like it, though, when some of my brothers and sisters in our home—a few of them are as big as 7 years old—pull up a corner of the net and poke their heads in to talk to me. I notice, though, if Ji-ji comes in, she will pull them out from the net so I suppose this isn't the proper thing to do. But I like it when they talk to me and hold my hand.

The late afternoon is the best time of day for me because then I get out of my cot and can play on the floor, or on one of Ji-ji's beds. My brothers and sisters make me laugh by the things they do. They let me pull their hair, too. Then I sit on their laps by turn. I like it when Sharda holds me. She is 6 years old and goes to school. She is practising to have me sit on her hip now as all big sisters carry little sisters that way.

Yesterday evening, Ji-ji carried me outside and we went along a path. I saw my brothers and sisters dancing and jumping around us. They seemed so happy. Soon, we came to the end of the path and I saw a whole lot of water, much more than is in my bath and it seemed a different colour! I learned that this was the Amkhut River and that it had become very full of water. I saw Sharda and Mark, Noel, and even young Janie, take off their clothes and they went into this river. Such a noise as they made, splashing and jumping! Then I saw David. He used to be in our Home, I am told, but now he is in the boys' hostel. He went right under the water until there was no sign of him. He shouted to make me laugh when his head came up a little distance away. I don't think my bath is big enough for me to do this even if Ji-ji would let me.

Speaking about bath-time makes

me remember the lovely soap and powder and pretty little cloth that Ji-ji uses. A lady called Auntie said that I would like these especially because they came with love from children in Canada. I am told these nice-smelling things were done up in little bags and sent from places in Ontario, Canada. I wonder if babies in Canada smell as nicely as I do!

Would you like to know my brothers and sisters? When I was only 2 months old, they all gathered around one day and Auntie took our picture, so I'll get Ji-ji to send one to you. Of course, I am much bigger now, bigger than Mani too. When I was 5 months old, one day people came to our Home with a little baby, and I learned this little one's Mummy had died just like mine had. She looked so small. She was only 3 months old, and she was so hungry. Now she has been my little sister for 1½ months and she's still the hungriest thing! I heard Auntie say that her name should be Sushilmani, "a lovely jewel," but we children will just call her Mani (pronounced like "money").

I can't tell you any more because my thumb wants to come up into my mouth. It does that when I'm sleepy, so good-bye for now.

In Remembrance

Mrs. J. M. Campbell	Ottawa, Ont.	Ottawa Presbyterial
Mrs. George Blanchard	Newmarket, Ont.	East Toronto Presbyterial
Mrs. L. A. Leckie	Sarnia, Ont.	Sarnia Presbyterial
Mrs. Caroline Allen	Hanover, Ont.	Bruce & Owen Sound Presbyterial
Mrs. John Tait	Hamilton, Ont.	Hamilton Presbyterial
Miss Leonie Henderson	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Wm. Pindar	Hamilton, Ont.	Hamilton Presbyterial
Mrs. F. A. Heslop	Nelson, Ont.	Hamilton Presbyterial
Mrs. J. A. Agar	Nashville, Ont.	West Toronto Presbyterial
Mrs. Wm. McClure	Brampton, Ont.	West Toronto Presbyterial
Mrs. Roy Morrison (Press Secretary)	Cresswell, Ont.	East Toronto Presbyterial
Mrs. John Renwick	Skeene, Ont.	Peterborough Presbyterial
Mrs. Agnes Ross	Edmonton, Alta.	Edmonton Presbyterial
Mrs. W. A. Cameron	Toronto, Ont.	East Toronto Presbyterial

Books you'll like!

REVIEWED BY LEETA McCULLY CHERRY

"PRAYERS FOR EVERY NEED" by William H. Kadel

This small and compact volume contains 150 carefully selected and helpful prayers, all of which have been written and used in answer to the many human needs which have been poured out to the understanding ears of the minister at First Presbyterian Church in Orlanda, Florida, the Rev. Dr. William H. Kadel. Both in his ministry at this Church, and in his previous pastorate at Palma Ceia Presbyterian Church, Tampa, Florida, Dr. Kadel has been constantly in demand as a counselor to young and old on all sorts of problems—as he was during his four years' service as an Air Force Chaplain. These prayers have been chosen from the hundreds which he has used to bring help and comfort in all sorts of situations, and here you will find prayers for understanding and help; for times of trouble and of joy; prayers of praise and of petition; for the needs of others; for drawing near to the power of God; prayer for your own personal needs. It is a valuable little book, just the right size for pocket or purse, and could meet many of your needs, wherever you work, live, or worship. For use in group-worship, in personal meditation, or for teachers and leaders, the simplicity and helpfulness of these brief prayers would be of real value. Its dedication is a keynote to the beauty of its contents—"To my wife—whose help has made easy; whose prayer has made strong; and whose love has made wonderful, the life of this preacher." Price $1.50.

THE "LEADERSHIP" PAMPHLETS

These pamphlets (or booklets) are prepared to be of help to leaders in adult organizations, and to provide sound introductory material, which can be of really practical help along many different lines of endeavour. They are a presentation of ideas and methods which have been gathered from many authoritative sources of wide experience, and, judging from the ones which have come to my desk, they offer much that is helpful and productive of new ideas. Pamphlet No. 2, for instance, deals with "Planning Better Programmes"; No. 1, "How to Lead Discussions," suggests ways to share leadership, guides for planning meetings; programme ideas; and No. 12, "Getting and Keeping Members," while perhaps not too applicable to our W.M.S. Groups, has some very practical suggestions to make with regard to other Adult Organizations in which we may be interested. These pamphlets are all available at 60c each.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Avenue,
Vancouver, B.C.
Press Secretary

KOOTENAY PRESBYTERIAL — The W.M.S. Auxiliary at *Trail* held a very successful Tea in the Church Hall, when Mrs. J. M. Young and Mrs. D. Downie received the guests, and the tables were attractive in autumn colours of bronze and yellow.

VICTORIA PRESBYTERIAL—Members of Victoria Presbyterial held a luncheon party at the *Willows Beach* to honour Miss Flora Whiteford, deaconess. Mrs. Jenkinson presented a gift to Miss Whiteford, with every good wish for her work in the future.

A meeting was held at Gorge Church, *Victoria*, to welcome the newly appointed deaconess, Miss W. Ripley. Rev. J. L. W. McLean presided and Dr. Foreman addressed the deaconess. At the close, a social hour gave those present an opportunity to meet Miss Ripley.

WESTMINSTER PRESBYTERIAL — Over one hundred girls and leaders attended the Teen-age Rally held in Knox Church, *Sapperton*. Program consisted of games, singing, and group discussions. Pat Harley of *Mt. Pleasant* gave the Camp Council Report, and Chief Camper Margaret Keith and her group from *Chilliwack* conducted the Worship Service. St. Paul's won the Poster Contest and Claire Gordon of St. Paul's won the Camp Picture Contest. Dixie Kee, president of the *Vancouver* Presbyterian Girls' Council was chosen Provincial C.G.I.T. President at Camp Council this year.

Mrs. James Evans of *West Point Grey* was guest speaker at the *West Vancouver* Thanksgiving Service, her topic being "The New Look on Missions." Members taking part were Mrs. R. P. Allan, Mrs. B. J. Wallis, Mrs. J. Davidson and Mrs. Whitecross. Mrs. S. M. Weston was soloist, accompanied by Miss M. C. Williams.

The *Bradner* Auxiliary W.M.S. held a Fall Tea at the home of Mrs. Henry. Mrs. B. Dospital, President, conducted a short meeting preceding the Tea. Several members of the *Westminster* Presbyterial Executive motored up the *Fraser Valley* to attend and at the President's invitation gave a résumé of their work in the W.M.S. Mrs. LeHuquet gave an encouraging address to the ladies who, in some cases, walk many miles to attend their meetings. Mrs. M. Clifford told of her recent meeting at the Board of Missions, *Toronto*.

At the Fall Thank-offering Meeting of Mt. Pleasant Auxiliary, *Vancouver,* the Rev. G. Dobie of *Garden City* gave an excellent address on Missionary work in *Saskatchewan* and on the *Alaskan Highway*. The "Rock of Ages" male quartette sang several gospel songs.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — Mrs. G. Metcalfe presided over the semi-annual Synodical Board meeting in Grace Church, *Calgary*. Reports received were encouraging on the whole. There was some discussion on methods of increasing memberships and Glad Tidings subscriptions; delay in receiving study books; removal forms and press coverage. Luncheon, provided by the *Calgary* members of the Board was enjoyed by all. Miss Norma Kennedy was present.

EDMONTON PRESBYTERIAL—Twenty-eight members attended the Senior Auxiliary meeting of First Church, *Edmonton*. Mrs. Robertson opened with prayer and told of her visit to *Armagh*. Mrs. Maher read Matthew 18 and Miss Nicoll led in prayer. Mrs. Hahn presented an Honorary Membership to Mrs. Dodge on the occasion of her Golden Wedding Anniversary. Mrs. Campbell gave an inspiring talk on the work of the Bible Society. A social half-hour followed the meeting.

RED DEER PRESBYTERIAL—*Carstairs* W.M.S. Auxiliary held their Thankoffering meeting in the church followed by a social hour in the recently completed hall. The printed Thanksgiving service was followed, led by Mrs. Alexander. The speaker was Miss Norma Kennedy. Mrs. Wright presided at the organ and accompanied a solo by Mrs. Roulston.

PEACE RIVER PRESBYTERIAL — Amalgamation of four organizations resulted in the formation of a new group—Women of Forbes Presbyterian Church *Grande Prairie*, with Mrs. Laurence Kerby and Mrs. Helmer Magnuson as President and Vice-President. The Rev. I. R. McKee presided. The program is to follow along the lines of the W.M.S. Study. The project for the month will be finalized at each meeting.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

SASKATOON PRESBYTERIAL—Sixteen members of Saskatoon Auxiliaries of the W.M.S., met with representatives from *North Battleford, Kindersley, Coleville*, and *Biggar*, at the Annual Rally of the Saskatoon Presbyterial in *Biggar*. President, Mrs. Ross Downey, chaired both sessions and Worship Services were conducted by the Rev. Mr. Allen, *North Battleford*, and the Rev. A. Duncan, *Kindersley*. Mrs. D. A. Yoos gave highlights of the Annual Council Meeting in *Toronto*, and Mrs. J. Braun spoke on the Study Book, "This is Japan."

The Rev. Gordon Firth, *Biggar*,

speaking on "Christian Education," stressed the need of more Bible study and Mrs. G. N. Bennett, of St. Andrew's Auxiliary, W.M.S. spoke on "Stewardship." After luncheon, served by the Junior Guild of Biggar Presbyterian Church, slides on *Japan* were shown by Miss J. E. Walls. Mrs. D. Rand was soloist, with organ accompaniment by Mrs. H. McKenzie. The Senior Group of Biggar Church served afternoon tea at the close of the meetings.

Mrs. E. Sneath, President of *Regina* Presbyterial was Guest Speaker at the Thank-offering meeting of the W.M.S. Auxiliary and the Friendship Circle of Knox Presbyterian Church, *Moose Jaw*. She was introduced by Mrs. W. Kelly, and spoke on "The Call of Abraham." The Service of Worship, written by Miss Giollo Kelly, formerly of *Saskatoon*, but now of *Toronto*, included Scripture reading by Mrs. J. Wiseman. Mrs. G. Peterson and the Rev. M. S. McLean sang a duet, accompanied by Mrs. M. S. McLean. A Life Membership Certificate was presented to Mrs. C. W. Logan, by Mrs. W. Kelly on behalf of the W.M.S. Auxiliary, and the Membership pin was presented by Mrs. E. Sisson, representing The Friendship Circle.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — Mrs. J. S. Hay, President of the afternoon W.M.S. Auxiliary of St. James' Presbyterian Church, *Winnipeg*, presided at the Fall Thank-offering meeting, whose Theme was "Without Me Ye Can Do Nothing." Mrs. M. E. R. Boudreau, Presbyterial President, led the Devotional, and the soloist was Mrs. McJannett. The C.G.I.T. Group, led by Mrs. Instance, the former Miss Joan Wright, sang during the afternoon. Mrs. John McLeod, of *Brandon*, President of Manitoba Synodical spoke on "The Power of Prayer." A Social Hour of fellowship followed the meeting.

BRANDON PRESBYTERIAL — Representatives from *Hartney, Melita, Boissevain, Virden, Carberry, Wellwood, Neepawa, Minnedosa, Portage la Prairie* and *Brandon* attended the Fall Rally of Brandon Presbyterial, held in First Presbyterian Church, *Brandon*. Mrs. E. Leeson, of *Brandon*, presided and Devotions were conducted by Rev. R. A. Davidson and Mrs. W. McNeill, with the Theme of "Working Together." Mrs. R. Davidson, Mrs. E. Harper, and Mrs. A. Black were the Programme Committee, who presented a panel on Worship, after which a film-strip was shown and general discussion followed. Groups of delegates discussed the duties of the various officers at the afternoon session. Miss Joyce Pearsall and Mrs. A. Black introduced the new Study Book. Mrs. Erma Wall, *Brandon,* sang twice, accompanied by

Mrs. Glen Milliken. The newly-organized Study Group of First Church, served afternoon tea, and, wearing Japanese costumes, brought the successful Rally to a close with a Japanese Supper.

At the Thank-offering Meeting of the W.M.S. Auxiliary of Knox Church *Neepawa,* a Life Membership was made to Mrs. Jean Irwin, Past President of the Senior W.M.S. Auxiliary by President, Mrs. A. H. Eaton, on behalf of Mrs. Irwin's two daughters. A successful Thanksgiving Dinner Meeting of the Heather Club Auxiliary of the W.M.S. of *Neepawa* was held, with 43 members and guests present. Miss Joyce Pearsall was Guest Speaker. In First Presbyterian Church, *Brandon,* an affiliated Group has recently been organized, with Mrs. D. J. Gray, President, and Mrs. A. Cooper, Secretary-Treasurer.

Miss Doreen Warden of *Bellafield* has left to take up Deaconess Training at the Presbyterian Missionary and Deaconess Training School in *Toronto.*

Miss Bernice Munroe, of First Church, *Brandon,* who was a very active worker in her Church, teaching in the Church School and Leader of the Explorers Group, was presented with a Life Membership and pin by Mrs. J. McLeod, President of the Manitoba Synodical of the W.M.S., on the occasion of her marriage on October 21st. She will now make her home in *Ladner, B.C.*, and the good wishes of her many friends go with her.

WINNIPEG PRESBYTERIAL — *Kildonan* Presbyterian Church lost a loved and faithful member in the death of Mrs. J. R. McDonald in her 82nd year. At the time of her death, she was an Honorary President of Winnipeg Presbyterial; Vice-President of *Kildonan* W.M.S. Auxiliary, and Past President of the Ladies Aid. When in 1914, the Home Missionary, and The Foreign Missionary Society were amalgamated, Mrs. McDonald became President of the new Group. During her term of office, the first Life Membership was presented, and the Home Helpers Department organized.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—The W.M.S. Auxiliary of Knox Church, *Walkerton,* celebrated its 70th Anniversary with a Pageant, arranged by Mrs. G. Sellers, depicting the history and the Presidents of those years, and high-lighting a Candle - Lighting Ceremony from President to President. Historian, Mrs. Harkley was narrator, and the Misses Mary Lillian MacKenzie and Hilda Vandermark sang a duet. The Rev. L. Fowler, of *Harriston,* spoke on "The Widow's Mite," after which Miss J. Hyndman and Mrs. Wm. Henderson sang, and a former minister the Rev. R. G. McKay of *Thamesford* pronounced the benediction. Lunch was served by the Service Club and a Social hour enjoyed by all.

HAMILTON PRESBYTERIAL — The W.M.S. Auxiliary of Knox Church, *Hamilton,* marked its 75th Anniversary, with many Church Groups present. The Presbyterial President, Mrs. F. Duvall, and Mrs. Duncan Allan, representing the Council Executive, brought greetings, and the Guest Speaker, the Rev. Finlay G. Stewart, *Kitchener*, spoke on "The Vital Church in Canada Today." The birthday cake was cut by Mrs. W. Murray.

Following the dessert luncheon of the W.M.S. Auxiliary of St. Columba Church, *Hamilton,* Miss Mary Whale, Director of Overseas Missions, spoke of "The Witness of the Church at Home and Overseas". Mrs. W. J. Coleman welcomed the guests, and Mrs. Robert Kerr sang.

Miss Chapman, R.N., was Guest Speaker at the Thank-offering meeting of the Jean Gorden Auxiliary of the W.M.S. of St. Paul's Church, *Nelson,* and told of her work as nurse at "Armagh", the Presbyterian Girls' Home, *Clarkson.* Guests from *Stoney Creek, Beamsville,* and the Mildred Soutar W.M.S. Auxiliary met together at the Thank-offering Meeting held in The Manse, St. John's Church, *Grimsby*. Mrs. T. G. Bryan, Presbyterial Secretary, was Guest Speaker. Mrs. Jack Lees and Mrs. G. A. Armstrong received Life Memberships at the meeting of the Elizabeth Lyle Auxiliary, W.M.S., Central Church, *Hamilton.* Mrs. T. R. McCaw presided; Mrs. G. Stewart led in Devotions; Mrs. O. B. Blakely sang. Miss Lois Tupper, McMaster University, *Hamilton,* spoke on "Risk and Reward".

HURON PRESBYTERIAL — Mrs. Stephen How, of *Formosa* and *Toronto,* was Guest Speaker at the Annual Rally of Huron Presbyterial, held in *Auburn.* The summer meetings of *Goderich* Senior Auxiliary, W.M.S., were addressed by Mrs. W. Harrison, *Detroit,* and Miss Pauline Brown, Reg.N., of the *Bhil Field, India.* Mrs. A. Taylor, of *Goderich* gave a vivid account of a recent visit to *England* at the Thank-offering Meeting of the Barbara Kirkman Auxiliary, W.M.S., of *Seaforth.* Miss M. Davis was Guest Speaker at the C.O.C. and Explorer groups of the Presbyterial, held in *Blyth.*

LONDON PRESBYTERIAL—When the Senior W.M.S. Auxiliary, and the Evening W.M.S. Auxiliary of St. John's Church, *Port Stanley,* celebrated their 45th and 40th Anniversaries together, the Guest Speaker was Mrs. Wm. Lawson, of *Windsor.* Mrs. G. Millman, and Mrs. J. Ryckman led the Devotional "The Good Shepherd" and Mrs. C. Hawes was soloist. Histories of the Auxiliaries were read by Mrs. A. Foster and Mrs. V. Parker. Greetings were extended by Mrs. Wheaton, Synodical President; Mrs. D. C. McNaughton, Presbyterial President; and Mrs. Scollick, Presbyterial Literature Secretary. Mrs. E. Taylor, a charter member of the Senior Auxiliary, cut the birthday cake, assisted by two charter members of the Evening Auxiliary, Mrs. K. Watt, and Mrs.

A. Foster.

At the Thank-offering meeting of the W.M.S. Auxiliary of Knox Church, *St. Thomas,* Miss Elizabeth Penney spoke on "Saint Francis of Assisi". Mrs. E. Allen presided, and Mrs. Sanders conducted Devotions. Miss Agnes Hall was soloist.

MAITLAND PRESBYTERIAL — At the Annual Missionary Tea of the W.M.S. Auxiliary of Melville Church, *Brussels,* guests from *Cranbrook, Ethel, Bluevale,* and *Molesworth,* contributed, by request, to the interesting programme. Mrs. W. L. Speir presided, and Mrs. R. J. McKinney, of *Teeswater* gave the address.

Mrs. R. McKague presided at the Thank-offering meeting of *Belmore* W.M.S. Auxiliary. Mrs. McKinney, of *Teeswater* was Guest Speaker, and both the Bible Reading, by Mrs. R. Inglis, and the Paper read by Mrs. K. Dickson and prepared by Mrs. E. Zinn, told the story of Lydia, the first European convert. Mrs. Jeffray pointed out Articles of interest in "The Glad Tidings", and Mrs. Appleby closed the meeting with prayer.

The Sectional meeting of the *Eastern Division* of Maitland Presbyterial took place in Knox Church, *Bluevale.* Mrs. Leslie Fortune was in charge of the Programme, with Mrs. Baeker of *Brussels;* Miss McLennan, of *Ethel;* Mrs. Appleby, of *Belmore;* Mrs. English, of *Wingham;* and Mrs. B. Thomas, of *Bluevale,* taking part. The Guest Speaker, Miss Laura Collar, formerly of *Wingham,* and now on furlough from the *African Sudan Mission,* was introduced by Mrs. Arbuckle, and, using films, described her teaching in the Girls' College in *Nigeria.*

SARNIA PRESBYTERIAL—The W.M.S. Auxiliary of Knox Presbyterian Church, *Centre Road,* celebrated its 60th Anniversary, with former members and guests from *Beechwood* and *West Adelaide* Auxiliaries present, and Mrs. F. Gallie, of *Forest,* the Guest Speaker. A Memorial Service was held for those members called to higher service.

Mrs. L. H. Sinclair presided at the Fall Rally of Sarnia Presbyterial held in Paterson Memorial Church, *Sarnia.* Miss Mary Whale, Director of Overseas Missions, gave an interesting outline of the Overseas work of the W.M.S., and Miss B. Galbraith reported on the Training Centre in *Belleville.*

TORONTO AND KINGSTON

Miss Lundia MacBeth,
415 Walmer Road,
Toronto 10, Ontario.
Press Secretary

BARRIE PRESBYTERIAL — When the *Elmvale* Auxiliary of the W.M.S. held their Thank-offering meeting in *Elmvale* Presbyterian Church, visitors were present from *Midland, Port McNicol, Hillsdale, Wyevale,* and Knox Church, *Flos,* as well as from the Anglican and United Churches of *Elmvale.* President, Mrs. E. J. McClung, presided, and Mrs. W. J. McGuire and Mrs. Currie of *Elmvale* gave the Devotional.

Mrs. C. G. Jones was soloist, and the Guest Speaker was Mrs. Fred Knox, the *Bhil Field, India.* A social hour followed.

Mrs. William McEachern, *Orillia,* was Guest Speaker at the Thank-offering meeting of *Midland* Young People's Society; Mrs. A. C. McAuley of *Elmvale* was Guest Speaker at the Thank-offering meetings of *Hillsdale* and *Sunnidale Corners.*

The Sectional Meetings of Barrie Presbyterial, held at *Sunnidale Corners, Huntsville, Oro Station* and *Schomberg,* were Leadership Training Centres which introduced the Study on Japan to Adult Groups and Leaders of Children's and Girls' Groups. The Sectional Vice-Presidents were in charge and others taking part were Mrs. K. Kerr, Young Women's Secretary, Mrs. W. Sayers, Girls' Work Secretary, and Mrs. J. Jack.

ORANGEVILLE PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Grand Valley,* celebrated its 70th Anniversary, with 90 members of *Orangeville* Presbyterial and representatives of neighbouring Churches present. President Mrs. L. Cudney, Mrs. J. G. Reith, and Mrs. John McBride welcomed the guests and the Service of Worship was conducted by Mrs. Q. Black and Mrs. J. McCullough.

Greetings were presented by Mrs. R. D. Fraser, from Orangeville Presbyterial, and from Rev. H. K. and Mrs. Caslor of *Prince Albert, Saskatchewan;* from Mrs. C. G. Jones, wife of a former minister; from other Churches of *Grand Valley,* and from Mrs. Alton, a Charter member, now in her 91st year. A Life Membership was presented by Mrs. W. W. Armstrong of *Wingham* in memory of her mother, Mrs. W. Logan Craig, president of the Auxiliary for many years. Mrs. J. L. Landsborough conducted the "In Memoriam" service, and Mrs. D. J. Lane, of *Clinton* was Guest Speaker. The history of the Auxiliary, written by Mrs. C. W. Lawson, was read by Mrs. Davies.

PETERBOROUGH PRESBYTERIAL — Miss Pauline Brown, Reg. N., on furlough from the *Bhil Field, India,* was Guest Speaker at the Autumn Rally of Peterborough Presbyterial, held in St. Andrew's Church, *Bowmanville.* President, Mrs. E. A. Toombs, *Campbellford,* presided, and the Devotional Period was given by the *Cobourg* Auxiliary of the W.M.S. The Presbyterial Treasurer, Miss M. Lees, *Peterborough,* reported increased givings over the year, and Mrs. J. Randall, *Cobourg,* told of the W.M.S. Training Centre in Albert College, *Belleville.*

KINGSTON PRESBYTERIAL — The Three Adult W.M.S. Auxiliaries of St. Andrew's Church, *Kingston,* though greatly saddened by the sudden death of their beloved Minister, the Rev. Dr. J. F. Wedderburn, held their usual Thank-offering meeting in the Church Hall. Mrs. P. M. Macdonnell presided and Miss Mildred Clow led the Devotional Period.

NORTH BAY PRESBYTERIAL — Members from *Burk's Falls, Magnetewan, Parry Sound, Sudbury* and *North Bay* gathered for the fall executive meeting of North Bay Presbyterial at the home of Mrs. Paul Newton, *North Bay*. Mrs. A. E. Fairbrother Presbyterial President, presided, and Mrs. B. L. Walden and Mrs. Lloyd Miller conducted the Worship Service.

WEST TORONTO PRESBYTERIAL — The Rev. Wm. Doo, Minister of the Presbyterian Chinese Church, *Toronto,* was Guest Speaker at a recent meeting of the Sloan Auxiliary of Parkdale Presbyterian Church, *Toronto*. The Misses Ruth and Margaret Ma gave an enjoyable musical programme of piano, and Chinese songs, wearing their Chinese costumes, as did Mrs. Doo. President, Mrs. Melville Wilson, presided, and the Thanksgiving Service issued by the W.M.S. was used.

The Mary Weatherell, Jean Brown, and Ethel MacDonald Auxiliaries of the W.M.S. of Runnymede Presbyterian Church, *Toronto,* jointly sponsored a Family Missionary Night, which took the place of the usual Thank-offering meetings. Rev. Mariano di Gangi, St. Enoch's Presbyterian Church, *Hamilton* was Guest Speaker, introduced by Miss Dora Stephenson, Past President of the Ethel MacDonald Auxiliary W.M.S. The Men's Ambassador Choir, directed by Mr. Redford, sang, and the three Presidents, Mrs. T. Parton, Mrs. Philip and Miss Muir conducted the Worship Service. The Rev. A. W. Currie, M.A., B.D., introduced missionaries home on furlough—Mrs. Knox, Mr. and Mrs. Duncanson, Mrs. Alan Reoch, and Mr. McIntosh. Mr. J. Stacey, an elder of the Church, presented the Vote of Thanks, and refreshments were served in the Church Hall.

EAST TORONTO PRESBYTERIAL—The Thank-offering meeting of the Evening Auxiliary of the W.M.S. of Queen East Presbyterian Church, *Toronto,* was highlighted by decorations of flying cranes, a Japanese garden table-centre, Japanese place mats, and Japanese Character favours, at the presentation of the new Study on Japan.

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER,
WESTPORT, ONTARIO.
PRESS SECRETARY

OTTAWA PRESBYTERIAL — The W.M.S. of St. Stephen's Presbyterian Church, *Ottawa,* lost a valued member in the recent death of Mrs. J. M. Campbell who came to *Ottawa* from *Sudbury,* Ont., when St. Stephen's was a new Church, and whose leadership and wise counsel during the years have been a great help in the work of her Church. She has served in Ottawa Presbyterial, but the greater part of her life was spent in W.M.S. work in *Sudbury,* where she held office in *North Bay* Presbyterial, and was at one time a member of Council Executive. She will be greatly missed by all who knew her.

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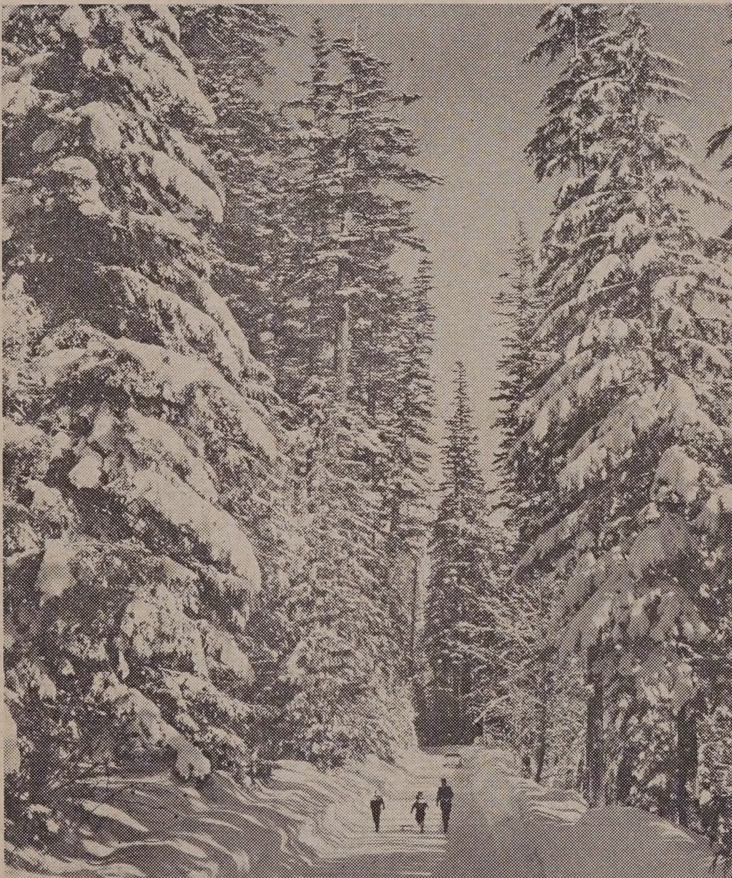

THE WHITE ROAD

"When all our earth is winter on a morn,
Beneath the dark-hued spruces decked with snow,
What ecstasies the fragrant boughs bring home—
Sense of God's truce, the whiteness of His dream."

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THE RENEWAL OF THE CHURCH

by MARGARET WEBSTER, B.A.

Miss Margaret Webster was one of the three representatives of the Presbyterian Church in Canada at the Consultation on "The Renewal of the Church" held last summer at the Divinity School of Yale University. In this article she summarizes the discussions and quotes from some of the addresses.

Miss Webster is now in Geneva, one of forty students from fifteen nations participating in the Graduate School of Ecumenical Studies at the Ecumenical Institute of the World Council of Churches at Bossey, near Geneva. This School is affiliated with the University of Geneva, students enrolled represent nine different denominations, and the Course this year is focussed on the responsible use of power and on the missionary task of the Church.

Yale, 1957! This was an important year at the Divinity School of Yale University. Several new buildings were opened — a beautiful new dormitory for women and other buildings with apartments for married students. During the summer the Central Committee of the World Council of Churches met at Yale. It was preceded by meetings of many of the Committees and Departments related to the World Council. The first of these was a consultation on "The Renewal of the Church" sponsored by the Department on the Co-operation of Men and Women in Church and Society, and the Department of Laity.

To it came 14 Canadians, about 75 from the United States, and about 28 from the other parts of the world. Thus in the buildings of the beautiful campus of Yale, almost 125 people spent 5 days together discussing the need for the renewal within the Church in our present day world, and the possible ways in which lay people, men and women working together, might share in the renewal of the Church.

The Present-Day World; a Challenge to the Church

"Go ye into all the world and preach the Gospel to every creature", contains two imperatives: 'Go, Preach', and it is a timeless command," said Professor Chandran Devanesen, Professor of History and Politics, Madras Christian College in India, "Yet it contains growing concepts. The world is expanding. 'Every creature' involves a larger number of people each day." He went on to add that, from many points of view, we have one world today, yet we are not ready to live together as neighbours. If world community is to have any meaning we must find a way to bridge the gap between cultures.

The younger nations today are looking critically not only at the Communist countries but also at the countries of the West where they see race problems and bomb testing. "The reconversion of the West is as great a missionary challenge as the conversion of the east or of paganism". Asia and Africa have too often felt the impact of Western secularism and imperialism rather than Christianity.

The Church in our day must strive — to recapture the sense of wonder of the person and power of Jesus Christ — to make the living Word live — it must strive for the mind of Christ — it must strive to love like Christ.

The Renewal of the Church

Dr. Visser't Hooft, General Secretary of the World Council of Churches, spoke of the need for renewal of the Church, stating that the situation of the Church at the moment is paradoxical. Often hidden in its failures and defeats there are blessings, while in its victories there are often hidden dangers. "The Church is the community of the new age," said Dr. Visser't Hooft; "it is constantly threatened by the old age; the Church is therefore always in need of renewal." The renewal of the Church is a three-fold operation. 1. It is an operation of desecularization. 2. It is the renewal of the mind, the orientation of the whole mind to the new age, the receiving of the Holy Spirit. 3. The Church renewed must go out into the world to witness. We have in our day too many stay-at-home Churches.

The Role of the Laity

"During the last 20 or more years there has been growing discussion regarding the role of the laity", said Dr. Kathleen Bliss of England. "It has been recognized more and more that the Word must be proclaimed by those whose daily lives are spent in secular vocations." Too many churches have become a world in themselves. There is a danger that the real world cannot shake or touch the ingrown Church. The Church will become ingrown unless the laity speaks as the laity. The layman must bring the things of the world that shake him there into the courts of the Church. The Church must listen to its own members who work in the world. When the concerns of the world begin to be the sufferings of the Church then we can begin to talk about what the laity ought to be doing in the world.

Too often in the Church we do

not know the language of the men of our age. Our missionaries spend years to learn the language of the mission countries, but we do not know the language of the world about us. "All of us must win the preoccupied world which, because Christ died for it, is never unredeemed."

In each of our Churches there is need for real study on the part of clergy and laity together on the role of the laity. We must be ready to look at our organizations within the Church to see whether they are helping to fit the lay man or woman for his or her witness within the world. We tend to have too much fragmentation of lives in separate organizations for men or for women and organizations for youth, whereas it might be better if we were all working together.

Cooperation of Men and Women in Church and Society

Dr. Madelaine Barot, Secretary of the Department on the Cooperation of Men and Women in Church and Society, in outlining the work of the Department, stated that it was born of three main concerns: 1. The theological conviction that the Church is one and that the oneness of the Church is given to us by God. 2. In an age where the emancipation of women is a fact, the Church must take this into consideration and use fully the gifts of women. 3. The search and longing for more social justice.

Dr. Marion Royce of the Women's Bureau of the Department of Labour in Ottawa stated that one-third of the women in the United States and one-quarter of the women in Canada are in the labour force, 3 out of 10 married women are working; 2 out of 5 mothers of school age children are working. Higher education has now been opened to women in nearly all the faculties.

Dr. Barot went on to ask, "What are the bases of limitation imposed on many women by the Churches? Christ had a completely new attitude to women. Men and women were called and sent together." She outlined some of the many changes in regard to the position of women being made in the Churches today. She mentioned that the Presbyterian Church U.S.A. now ordains women to the ministry as well as to the eldership. This year the Dutch Reformed Church opened the ministry to women.

On another occasion, Dr. Eugene Carson Blake, Stated Clerk of the General Assembly of the Presbyterian Church U.S.A., outlined the discussions which had taken place in that Church prior to its decision to ordain women to the ministry. He told of the recognition of the great contribution of women to the Church, of the growth of women's organizations in the Church, and the tremendous help they had been to the Church as a whole in aiding theological students, in undertaking missionary activities in their own country and abroad and in many other ways. In 1930 the barrier within the Church to women being ordained as ruling elders was removed. Thus through the last number of years, women became eligible to any position within the government of the Church. In 1953 an overture was presented to the General Assembly asking that the final barrier to women within the Church, the barrier from the ministry of the word and sacraments, be removed. A committee studied the matter; the matter was sent for discussion to Presbyteries, and in 1955, the General Assembly approved the ordination of women as ministers. In 1956 two women were ordained as ministers of the Presbyterian Church U.S.A.

"Removing the barrier does not completely solve the problem," said Dr. Blake; "yet it may help to solve it. A law prohibiting a person from an opportunity because of an accident of birth does the kind of damage to persons that the Christian Gospel is designed to remove." Thus he rejoiced that the Presbyterian Church in the U.S.A. had removed the law which had been the barrier to women entering the ministry of the Church.

The renewal of the Church involves wrestling with this problem. The Church must establish the atmosphere in which this question can be discussed. We must frankly examine whether our present practices are really the best way to work. The first step of the Church is to remove barriers. Then we must create the atmosphere in which women can participate fully. This ought to be the concern of men as well as of women. We must remember that it is a partnership that is desired.

The Vision of the Church in the Process of Renewal

Dean Walter Muelder of Boston University School of Theology, Chairman of the Consultation, gave the final summary. "The laity are living on the boundary of the kingdom", he said. It is the people of God that the Holy Spirit is able to renew if we are willing to respond. The call is to all and on behalf of all.

Communists are determined to change the world. The call of Christ had equal and greater purpose. The fellowship of the ministry belongs to all God's people. As Christ came to minister to all, so must all share His ministry. Are we ready to learn how the complementariness of men and women becomes partnership? Are we ready to re-think what we are doing? We need to be a movement seeking the wholeness of the Church.

COURAGE!

"Courage is a certain faith expressed in act heroic,
Something deeper, much more live than simply being stoic.
Courage is a sensing of our destiny, a tightening
Of the belt of circumstance though all its face be frightening."

Our New Director of Organization

by ELLEN V. HAW

(Chairman of the Organization Committee, Council Executive)

MISS LOUISE A. REITH, M.A., was appointed Director of Organization as of November 1, 1957. Miss Reith needs no introduction to the great majority of the membership of our society and to the people of our church, because she has played such a large part in the work of the church for many years.

She takes over the new position after having served as National Secretary for Adult Work within the Organization Department for the past few years. Miss Reith's ideas and influence have been present in large measure in the programme and activities of the Organization Department since it was set up as presently constituted a little over five years ago. She is particularly well known to the Society for her mission studies, which have provided the backbone of auxiliary programmes for a long time, as Miss Reith produced these studies in her former position with the society, Director of the Literature Department.

MISS LOUISE A. REITH, M.A.

Apart from Miss Reith's leadership within the Organization Department itself, she will represent the society in numerous ways on committees of the church's work, and in the interdenominational field. We are fortunate to have Miss Reith in this position, and you will be hearing from her, and about her, as she carries on the work of the department through committees, training centres, guidance of staff, and the many other matters which will come under her hand from time to time.

I am sure you will all join in extending to Miss Reith all good wishes, co-operation and support in her new position.

GOD MUST LOVE A HILL!

God must love a hill—else why
Should it lie closer to the starry sky?
Feel the first drop of rain, the morning sun,
Or hold the last soft gleam when day is done?
A sanctuary high—remote and still,
God must love a hill!

PRAYER

CREATE in us clean hearts, O God, and renew Thy Spirit within us, we pray, that we may have communion with Thee, as together we seek Thy presence.

Let Thy Spirit enlighten our minds and convince us of our sin so that we will humbly ask "God be merciful to us, sinners". Then let us, in faith, hear Thee say unto us "Thy sins are forgiven, go in peace".

Almighty and ever blessed God, Who hast never left Thyself without a witness among men, we praise Thy name for the prophets, apostles, martyrs, and all holy men of old, who, moved by the Holy Ghost, have given man a record of Thy dealings with individuals and with nations. We thank Thee for the preservation of their writings, and for the translations, which, through the years, have taught "What man is to believe concerning Thee and the duty Thou dost require of man."

Accept our gratitude for parents, teachers and dear departed friends who opened to us the treasures of Thy Word. Keep us ever in remembrance, that it was Thy Mercy and grace which made possible our hearing and understanding the Good News.

Give people today the guidance of Thy Holy Spirit as they study the Bible so that they may, in faith, hear Thee say unto them "This is the way, walk ye in it." Help us all to search the Scriptures that we "May be ready always to give an answer to every one that asketh a reason of the hope that is in us."

We give Thee hearty thanks for Jesus Christ, Thy Son, who lived as man upon the earth that He might be the revelation of Thyself to mankind, and show us the way to Thee, our Father in Heaven. For His life, death and resurrection we praise and magnify Thy holy name.

We pray to Thee, who art the Lord of the Harvest, that Thou wilt today call men and women into the service of Thy Church, even as Thou didst in times past.

We pray for all Messengers of the Kingdom of Heaven in far-away places of the earth, and for those who minister in lonely places. In times of perplexity and disappointment give to them a special awareness of Thy presence and a solution for their problems. Because of the radiance which Thine indwelling Spirit gives, may the people with whom they are associated experience a desire to know and serve Thee better. In times of accomplishment and joy cause them to proclaim Thy loving kindness and faithfulness, that the careless and indifferent, the lonely and oppressed, the tempted and hopeless, may realize their need of Thee.

Make us faithful to the Missionaries of our Church who have gone to Africa, India, Japan, Formosa, British Guiana, and to the men and women of those lands who serve with them.

Make us glad to liberally share the material gifts Thou hast given us. Make us willing to give time to obtain information about their needs, that we may intelligently pray to Thee who dost hear and answer prayer.

Almighty God we do not know how to ask for the leaders of the nations of the world, but we bring them to Thee. If some seek power, teach them that power belongeth unto Thee, and that in the end, only power which is controlled by love can be truly effective. Work in the hearts of any who do not consider Thee and Thy righteousness. If it be Thy will cause them to be restless and unsatisfied until they respond and yield to Thy love, and seek to know Thy will.

Bless with wisdom and judgment the Queen, her Ministers and advisers, and all who govern in the various Nations of the British Commonwealth. Guide them, that righteousness and truth shall triumph more and more in all departments of life.

Teach us, in all our ways, to acknowledge Thee. Help us by Thy grace to be faithful to what Thou hast committed unto us. In Jesus name Amen.

Prepare for the 1958 World Day of Prayer

by MISS MARGARET BROWN

(Former Secretary of the Christian Literature Society of China)

EACH PASSING YEAR broadens and deepens the ever-growing fellowship of worship which circles the globe on the World Day of Prayer, and rises like incense to the Heavenly Throne. In a divided world where ideologies and creeds have split nations and separated Churches, it is good to remember that last year the women of 142 countries prayed together the same prayers to the same God and Father of our same Lord and Saviour, knowing that it is He, alone who has given us the blessed unity of the Church. In Canada, the 1957 Day of Prayer reached new heights, and the good reports of that World Day of Prayer increases our expectations for 1958. Each year the Programme for this world-wide festival of prayer is prepared by a woman, or a group of women, in a different country. Inevitably some colouring from that country tints the Service and brings new understanding of its people.

This year's Service comes from Australia, the land "down-under"; part of our Commonwealth. We have thought of that great island-continent as a land where Christmas comes in mid-summer; Easter at the beginning of Autumn; where strange animals live, survivors of a forgotten age. The World Day of Prayer Service this year, prepared by the women of Australia, will help us better to understand the spiritual life of the people. After months of prayer and preparation, representative women from six states gathered in Melbourne, Victoria, having travelled a total of 14,000 miles, to confer and complete the Service. They even asked for contributions from the aboriginal women, feeling that they, too, should have a share in this Service for all the world.

"Bread of Life," the theme they chose for 1958, is very timely for a world in which millions lack sufficient bread to nourish their bodies, and millions more have never known the spiritual Bread for the nourishment of their souls. The theme reminds us that Australia, like Canada, is one of the great wheat-growing countries of the world. It is natural to them, as to us, that bread should always be much in mind. But Australia, unlike Canada, is a land with great desert spaces, and wide areas which quickly revert to desert when the rains fail. Drought seems always to hover in the background. How natural then, in the Service prepared in that country, to hear overtones of the need for rain to produce the seed and quench the thirst. So there is special thanksgiving "for the rain which falleth from heaven to bring forth seed to the sower, and bread to the eater," and this makes its spiritual counterpart more urgent.

When long seasons of drought

come, men of Australia must drive their flocks and herds long distances in seach of water. At such times women are often left alone and far from help in case of need. Deborah, of Roper, an aboriginal woman, remembered them, and prayed—"O God our Father, we ask Thy blessing upon all the women in the world. We think of those in the bush, Father, and any who are sick, and those who got nobody to look after them. Guide, dear Father, and protect them, in the name of our Lord and Saviour, Jesus Christ." The Australians won their land from the wilderness by long and persistent hard work. In this difficult school they learned the value of "honourable toil" and "the brotherhood of labour," and now should be uniquely conscious of their duty to share with the world's underprivileged millions the bountiful gifts bestowed by God. May we, in rich and favoured Canada, learn this lesson well from the women of Australia on the first Friday in Lent as we share their Service.

Offerings in Canada for 1957 were well above those of 1956. This was cause for great rejoicing, because it enabled the Women's Inter-Church Council to make grants to worthy projects which had to be denied in the previous year. Gifts to most of these projects should be continued, and in some cases increased, this year. Prices have risen in every country round the world. It takes more to produce the same amount of Christian literature, and each year brings new emergency appeals, as, for example, the World Council of Churches' appeal last year for aid for the increased number of refugees caused by the Hungarian situation.

I can bear testimony to the value of your contributions to worthy projects around the world. For many years I was at the receiving end of your gifts. I welcome this opportunity to express to you thanks, on behalf of all those who produce Christian literature in lands where Christians form a very small minority of the people, and who would not otherwise be able to provide the much-needed literature. What that Christian literature, made possible by your gifts, has meant to thousands of readers in those far-away lands, you may never fully know!

I treasure the memory of children in war-time China who had nothing else to read but "Happy Childhood." I can still see the shining face of the small boy, whose father had asked him what he wanted for his birthday, and his one request was to be taken to the "Happy Childhood" office, to place his own subscription to the magazine he had seen in his friend's home. Peace-time has not changed the children. Children still rush to get this good little magazine when it comes to them in Hong Kong and all the many lands where there are refugees. Christian literature changed the life of many adults too. There was the young man who had planned to take revenge on his enemy, but could not, after he had read, "You Can Master Life"; and the young woman who begged for the last available copy of one of these books to take with her as she fled across China.

Christian literature was never more needed than it is today. The lands we have thought of as ancient have wakened to new life, and are now in the midst of the war of ideas which is being waged around the world, but nowhere more fiercely than in the lands where Christians are in a minority. Everywhere communist literature in most attractive form is displayed to capture the imagination of youth. We must provide vital Christian books for eager young readers. Well I know the heartbreak of being unable to publish a new and important book simply because funds were insufficient—or even to replace a drab and uninteresting cover with one that was more attractive and appealing! Let us be generous in our gifts this year. The Gospel is a great unifying force, and our Christian literature can penetrate to places where there is no other Christian mission.

One of the Australian aboriginal women prayed — "You know, O God Baba, that a very small leaf on the ground can mean that big roots are underneath, so we pray that even a little light from You, touching the heart, will mean that men and women will know of a very great love coming from You to them." So let us pray that our Christian books may be as the little light touching the hearts, and making men and women know of the great love of Christ for all mankind.

Prepare, then, to join in the Prayer Service for all the world on Friday, February 21st, and to bring your friends with you.

BREAD

Be gentle
When you
Touch bread.
Let it not lie
Uncared for,
Unwanted;
So often bread
Is taken for granted.
There is such beauty
In bread.
Beauty of sun and soil,
Beauty of patient toil,
Wind and rain have caressed it.
Christ often blessed it.
Be gentle
When you touch bread.

Author Unknown

CO-OPERATIVE CORNER

W.I.C.C.

by MRS. (J. G.) ALICE INKSTER

(Mrs. Inkster is Immediate Past-President of the Women's Inter-Church Council of Canada. She is at present serving as Recording Secretary)

TWO FEATURES IN our life today, that have grown like mushrooms overnight, are conferences and the use of initials. Here is another set of initials to add to your already long list and, although these four letters stand for a work shared by all the praying women of Canada from Newfoundland to Vancouver Island, their significance is probably known but to a few.

The W.I.C.C. is the Women's Inter-Church Council of Canada. It represents an ecumenical movement among Canadian church women, which has been developing over a period of nearly forty years.

From the first, Presbyterian women have played a prominent part in the formation and growth of this movement. It was in February 1919 that the meeting of a group of women, called the Interim Committee of the Federation of the Women's Missionary Boards of Canada, left its first recorded minutes. The meeting was held at 60 Grosvenor St., Toronto, the Presbyterian Missionary and Deaconess Training School of that day. Our own Miss Bessie MacMurchy was the chairman and remained its guiding spirit and active worker, serving as treasurer for more than 25 years.

This interim Committee, after several meetings for conference and planning, was resolved into the Inter-Board Committee of the Women's Missionary Societies, a committee composed of officially appointed representatives from the Women's Missionary Societies of the Canadian Churches.

It was in 1920 that the women of the different Protestant communions of Canada met together for the first time, on the first Friday in Lent, for a day of prayer for missions. In 1922 they met on the same day together with the women of the U.S.A. and by 1927 the World Day of Prayer for Women was universally established. Nine years later in 1936 women of more than fifty countries were joined in prayer on that day. Each year since then the movement has grown, until in 1957 there were 143 countries round the world observing the day.

In 1942, having in mind the critical need of the post-war world for the mutual thought and service of Christian women, the Inter-Board Committee planned for advance, and it was agreed by the co-operating Women's Missionary Societies that the Committee should be composed of five representatives from each communion, rather than three from each of the Women's Societies, the two additional members being named to represent other women's organizations or interests in the Church. At the same time it was decided that the Inter-Board Committee be known in future as the Women's Inter-Church Council of Canada, and the object of the Council should be three-fold:

1. To promote the world mission of Christianity through united prayer and concerted action.
2. To unite the women of Canada in every effort to bring in the Kingdom of God in their own country and throughout the world.
3. To promote the world day of prayer in Canada.

The W.I.C.C. is composed of 40 to 45 women resident in or near Toronto. These members are appointed by the Boards of the Anglican, Baptist, Church of Christ Disciples, Friends, Lutherans, Presbyterians, Salvation Army and United Church, five from each communion, making a total of forty. The Council has the power to appoint, in addition, up to five members.

The Council has an office in the School of Missions, 97 St. George St., Toronto, and employs a part-time secretary. It holds five regular meetings in the year, on the third Friday in January, March, May, September and November. The Work of the Council centres round the promotion of the observance of the World Day of Prayer, in the preparation and distribution of the Order of Service.

The first step in the drawing up of the Order of Service each year is taken by a committee of women in the National Council of the Churches of Christ in the United States of America. This committee chooses the theme, and the country to draft the service. The Order of Service for 1958 has been prepared by the women of Australia. 1959 is to be done by Egypt, and our W.I.C.C. has been asked to do it for 1960.

The draft is sent to the U.S.A. committee to be edited and sent out to the participating countries — 143 this year. Each country translates and adapts it to its own needs and conditions.

The W.I.C.C., each year, spends a great deal of time and thought in adapting the service for use in Canada. This year 170,000 of the Adult Services, and 28,000 Youth Services, were printed and sent out from the Toronto office through Canada.

To make the necessary arrangements for the Day of Prayer there are in Canada what are called "Prayer Groups," each one with a chairman called the "key woman." She sends into the Toronto office her order for the number of services, posters, leaflets, etc. required for the service arranged by her group, and afterwards forwards to the Toronto office her report on the service, with the name of the key woman for the next year, and the balance of money from the offering after the expenses have been deducted. There are in Canada to-day almost 3,000 groups, and you will readily see that to fill these orders promptly, (and it must be done promptly) tabulate the orders, count and parcel the required number of Services, address, stamp and post the packages, requires considerable time. To do this work there is a corps of voluntary workers for a period of seven weeks before the Service, and six weeks after it, to acknowledge the receipt of offerings and list the names of the Key Women—three to five workers for five hours each day, five days a week for 12-13 weeks.

Never in the history of the World Day of Prayer has stress been laid upon the offering. Always the emphasis has been upon the fact that it is a Day of Prayer, and such is its great significance. Nevertheless, spontaneously and naturally, giving has followed prayer.

It is interesting to follow the record of these offerings in Canada. The increase has been steady and unbroken from year to year. The amount of the first recorded offering in 1919 was $254.16 and this contained a cheque for $100.00 from two gentlemen who were present to take up the offering. (Could it be that in those days women were not allowed to take up the offering even in a women's meeting?) In 1957 the givings from the services in Canada amounted to $46,320.25.

These funds are used for the administrative expenses of the Council for the promotion and distribution of Christian literature throughout the world, and for such other interdenominational projects as may be approved by the Council.

In Korea, Japan, India, Africa, Latin America, Egypt and many other countries, these grants help to provide Christian reading for women and children, for millions of new literates, for pastors, teachers, doctors, nurses, leaders, and educated young people. Everywhere there is a mounting demand for "something to read." Will that demand be met by Christian material, expressing Christian ideals, or will the vacuum be filled by Communist propaganda? Grants from the World Day of Prayer offerings given by Canadian women are helping to provide Christian literature which is still the most urgent need for Christian Churches everywhere.

Thus, year by year, the vision of one world in Christ grows nearer to reality — one world in prayer, one world in understanding, one world in Christ. This year, Feb. 21 is the World Day of Prayer. As you wend your way to the service in your neighbourhood, will you not go prayerfully and thankfully, in the realization that you are having a share in forging a link in the chain of prayer that binds us women, and helps to make us One in Christ?

FIRST REPORT!

by MISS JEAN BROWN

IT SEEMS HARD to realize that I have been in Asia three months now, with the time divided evenly between Japan and Korea. I arrived in Yokohama on September 5th and went down to Osaka the next day. I stayed with Dr. Marion Powell while Mr. Powell was away in Formosa. She allowed me the week-end to get used to my new surroundings, and then started introducing me to the Koreans. After the first week-end I attended a different Korean church in the Osaka area each Sunday that I was in Japan. One Friday evening Mr. Powell and I attended an evangelistic meeting at a new "outpost," that was meeting in a house. On every occasion I was given a most kind welcome. At the last two services I attended I had to preach. From the very beginning I was most impressed by the fervour with which the Koreans worship. I deeply appreciated the opportunity to worship with them and to get to know them.

Mr. Powell took me to a meeting of the Joint Committee, on which Pastor Kim Wenchi and Elder Yu of Kyoto are the Korean Church representatives. Since they were preparing the budget estimates for 1958 to present to the General Assembly, I was able to obtain an over-all picture of the work of the Korean Church in Japan.

MISS JEAN BROWN

Because my entry permit to Korea was very slow in coming, I missed the first two weeks of the Language School in Seoul, but I was able to attend the first day of the General Assembly of the Korean Church in Japan. I am glad now that it worked out that way, because I love Korea so much that I would be tempted to stay here if I had not met so many of the Korean pastors, elders and Bible-women at the General Assembly and participated in the Communion Service with them. I enjoy the Korean people I have met, but I feel a real call to go back to Japan to work with the Koreans there, in spite of the language problem and all the other problems involved.

On October 17th I flew to Seoul and enrolled in the Korean language school that afternoon. While I was in Japan I studied a little Korean with two different teachers, whenever we could arrange for a lesson. I learned enough from them that I was able to pick up the work I missed in a short while. One of the first things that delighted me about Korea was that everyone was talking the language I was trying to learn. In Japan I was in the confused state of trying to learn a few words of Japanese to help me get around, and of shutting my mind to the language so that I would not get it mixed with the little Korean I knew.

I study for four hours every morning with a tutor, and attend classes in the afternoon. Whenever I get a chance I try out my Korean on Koreans, but so far with little success. Our cook is one of the best teachers we have, and I like to go out to the kitchen and try to communicate with her. However, putting together an intelligent sentence is an agonizing process. The good foundation I had in Latin grammar is helping me to understand some of the intricacies of Korean grammar and sentence structure. There are a few similarities between the two languages. I feel, too, that the fact that I was at one time able to think a little in French is making it a little easier for me to learn Korean. This means that I am enjoying the language study and am able to keep up with the lessons, but not much more. It will be quite some time before I am able to carry on a real conversation, or follow a sermon.

One evening a week I teach English conversation to a group of university students. I look forward to the class each week, as they are a stimulating group of young people. I sometimes wonder if the students are learning half as much as the teacher is, because they are teaching me a great deal about Korean life, customs, and thinking, as well as pronunciation and language difficulties.

Since coming to Korea I have spent a week-end with the Talmages in Taejon, who worked with us in Kobe for a while. I enjoyed their Southern hospitality very much, and learned a great deal about the work in Japan, as well as in Korea.

One of the big differences I have noticed between Japan and Korea is the obvious poverty of so many people in Korea. There is a refugee camp on the hill behind the house where I live, and when I look out of my window at the shacks and tents the people live in, I feel ashamed to live in such a big, warm, comfortable house. Nevertheless, even though the English-language Korean newspapers attempt to indicate that Korea's salvation lies through economic aid, and though one's viewpoint is different when one lives in a warm house and is never really hungry, yet I am more than ever convinced that the Koreans will find their salvation not through fear, hatred and mistrust, but only through submission to the Lord of Love. These people cannot be given a glib answer to their problems, and so I am finding that during this period of language study, when I am spending so much time observing and learning, I am learning at a deeper level what is the peace and love God gives, and which these people need so badly.

ATTENTION!

All Presbyterial and Auxiliary "Glad Tidings" Secretaries!

Are you planning for a special "Glad Tidings Feature" at your Meetings this year? If not—why not? This is your opportunity—don't fail to take full advantage of it! Make a smart Poster, using several of the Glad Tidings covers which you have best liked through the year—if not a Poster, then place your special display-table against a wall, and thumb-tack your covers on the wall, or use Scotch-tape. Have copies of the magazine attractively displayed on your table, and in the time, which your President will allot to you at each meeting, if you ask for it, point out the wide coverage of our W.M.S. work given in one issue; the many feature articles and world-wide religious highlights; the Worship Services; news of our workers at home and overseas; and the relatively small price per copy. You may have any sample copies you need, if you write to the Publications office early. Plan to give them to those who are not subscribers, or to members who will use them to encourage new subscribers. Your's can be one of the most interesting presentations at your meeting—it all depends on *you!*

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YOU WERE ASKING ----?

by LEETA McCULLY CHERRY

BECAUSE of the letters which have come in recently from two widely-separated Synodicals, containing similar questions and recommendations pertaining to our magazine, and its cost; the Annual Report; and the Publications Department; it was felt, as the Council Executive at their meeting gave careful attention and discussion to these matters, that possibly others throughout the Society might also have these questions in their minds, and that a general explanation would be timely and appreciated. It was the wish of the Council Executive, therefore, that the Editor seek to answer these questions as fully as possible in the pages of The Glad Tidings, at the earliest possible moment, so that all our members might receive this information at first hand, and, so understand more fully that the present decisions in each case had been reached only after careful investigation, discussion, and experience throughout the years since 1925.

The Publication Committee, too, in their presentation, at the Annual Council Meeting in Toronto last May, of a typical Publications Committee Meeting as it is held each month of the year, had planned both the questions and the discussions brought before that "platform meeting" so that many of these recurring questions would be brought before the assembled W.M.S. members, the reasons back of them all fully discussed, explained and understood, and later taken back by the delegates to the groups they represented. In the majority of cases, of course, this was done, and the general feeling of the meeting seemed to be that this presentation was worth-while and helpful. In the time allowed the Publication Department on the Council Programme, we tried to show that if even 25,000 of our Presbyterian women, out of the over 30,000 who are W.M.S. members, would become regular subscribers to The Glad Tidings, there would be no difficulty at all in paying for our printing. Of course this would not cover the salaries paid to those in the Publications Department, nor should it be expected to, since the salaries in all Departments are paid from the General Fund of the Society. The Glad Tidings should be no exception, but considered in the light of every other Department of our work with respect to salaries, and the value it has in strengthening our Society, its work and influence. Indeed, I do not know of any Church magazine which is not subsidized — even our own Presbyterian Record receives a grant from Church Funds.

Now for our Questions:

No. I. The request came from a

western synodical that in the Annual Report there be also included the names of Honorary Presidents, Vice - Presidents and Members-at-Large.

Answer — The Council Executive decided that while this had been done some years before, the value was found to be negligible, since the names and addresses are published in the Annual Report for the convenience of those who need to correspond with the officers, and the names of the ex-officio officers would not be included in that classification. It was pointed out, too, that with the increased cost of paper and printing, the extra pages needed for such extra listings would add very much to the cost of the production of the Annual Report. The decision was that the present policy be adhered to.

Question — Would it be possible to print each month in The Glad Tidings a summary of Synodical Givings, so that the Synodicals could see exactly how their givings stood each month, in comparison to the same month of the previous year?

Answer — A comparative statement of the Synodical Givings will be published monthly in The Glad Tidings, beginning with the issue of January, 1958. The statement will be cumulative, up to time of going to press. The Financial Statement, will, as usual, be published quarterly.

Question — Why does The Glad Tidings not carry paid advertising? Would doing so, not help to reduce the cost of production?

Answer — This is a question which has come before Council Executive at different times during the years, and after careful investigation, each time it has been found not to be practical or feasible. In 1954, it was again considered by Council, with the same resultant decision. In the first place, with our small and limited circulation, business firms will not pay for advertising space in our magazine because the results of their advertising are practically nil, and not sufficient to pay the cost of the advertising; secondly, because we must be careful and discriminating in what we publish, not all types of advertisement could be acceptable. Such advertisements must be of national interest. A larger magazine, with more pages, would be required if advertisements were to be carried, and this in itself would be costly enough to offset any profits. Then, too, the writing of advertisements and the soliciting of them, is a high-priced specialized job, which would necessitate adding another salaried member to our Publication Staff. The Record does carry a number of advertisements, but it has a much larger circulation than The Glad Tidings, and has, also, a person in the office whose work is particularly to look after that part of the magazine. And lastly, there are a great many members who would not care to see advertisements introduced into The Glad Tidings, regardless of what the profit might be. The decision of the Council, therefore, still stands.

Question — Would it not be possible for The Glad Tidings to be amalgamated with the Record?

Answer — This question was considered, and decided by the General Assembly of 1954. The Overture re Church Publications came before the General Assembly of that year, and the Committee which was appointed at that time to study Church Publications, included Dr. McNab of The Record; Rev. N. G. Smith, then Editor of Every Day, the Editor of The Glad Tidings, and representatives of the W.M.S. Council Executive. Their decision was that amalgamation was not desirable or feasible. We are, of course, bound to abide by that decision, sent down by the General Assembly of our Church.

Question — Why could not The Glad Tidings be published as a Quarterly Magazine, instead of a monthly, and thus reduce the cost?

Answer — It could be, of course, but that decision would have to be made by the Council at an Annual Meeting. This question, too, has been considered at different times, and, it was agreed after due investigation of all angles of the question, that even if there was a difference in the cost of producing a Quarterly and a Monthly, this would be nullified by the fact that information would be so long delayed in reaching our members, and there would be inevitable waning of interest in our W.M.S. work, both at home and abroad. Actually the initial cost of producing a Quarterly Magazine would be just about the same as for a monthly, and the size of the magazine would certainly have to be increased, if the quarterly issue were to contain the necessary information and news of a Society as large as ours. This would mean greatly increased costs for each issue, so that in the end the cost would be approximately the same, and the interest and influence decreased. Not very good business—that!

Personally, as Editor, I want our W.M.S. women to be proud of The Glad Tidings; to feel that its interest and value for them increases with every issue; to remember that it is the official magazine of the Women's Missionary Society, (W.D.) of the Presbyterian Church in Canada and as such merits their loyal support and help in every way. That is all our Glad Tidings needs — just the keen interest of all our members, and their determination not to be content until not only all our own Auxiliary members are subscribers, but as many other women of our Church as they can contact. Given that, month in and month out, our circulation will increase by leaps and bounds, and our financial worries fade away. We have been delighted this year with the number of New Subscribers. Now, if only all the Old Subscribers will continue to prove their partnership and co-operation, by prompt and happy renewals, The Glad Tidings will be well along towards its ultimate goal—not less than 25,000 subscribers!

Your Prayers are asked

—For those who represent the Canadian Churches and Christian agencies as they endeavour to help young people decide upon their life work.

—For all who are responsible for planning and carrying forward the week-by-week work of the Women's Missionary Society; those who serve on Committees and Executives, that in cooperation the work may advance according to God's Plan.

—For any mission field in your own life, that His will may be done on earth "beginning in me."

—For God's blessing upon our Hospital Visitors. Pray for wisdom and guidance to be given to them in this exhausting work, and that they may be conscious that their service is building for His Kingdom.

—In this month of the World Day of Prayer, will you pray for the work overseas, thinking of each field: British Guiana; India: the Bhil field and the Jhansi field; the Korean Church in Japan; Nigeria; and Taiwan. Pray that the missionaries and leaders of the Church may be so led that the Kingdom of God may become real to more and more people in these lands. Think of each of our missionaries by name, and of the work in which they have been called.

—For the young people who are preparing themselves for full-time service in the work of our Church at home and overseas.

SYNODICAL GIVINGS

January-November 1957

	1956	1957
British Columbia	$ 3,000.00	$ 4,000.00
Alberta	4,757.64	4,855.00
Saskatchewan	2,133.31	3,051.42
Manitoba	5,942.08	5,567.50
Toronto & Kingston	58,588.95	57,954.00
Montreal & Ottawa	27,124.00	31,602.05
Hamilton & London	63,415.03	61,014.07
	$164,961.01	$168,044.04

AN OPEN LETTER ABOUT SUPPLIES

by FRIEDA E. MATTHEWS

MANY TIMES during the past few months we have had long discussions over Supplies. We are all agreed that whether it be in Presbyterial or Synodical, National Committee, Council Executive or Council, the mention of Supplies will bring forth discussion.

However, with all our discussion, have we always looked at the situation realistically? Years ago, when the Supply Department was established, it was to supply the needs of the Indian people on the reserves under our Church's care. Later the work of the Supply Department was extended and bales were also sent to missionaries and deaconesses working in areas where there were needy folk.

At that time, too, the allocations included all the clothing, bedding etc. for the Indian residential schools. A study was made of the value of the goods forwarded in the bales to the Indian schools and it was discovered that even in the matter of freight alone the costs were tremendous. It was decided that it would be much more economical for the Principals to purchase the clothing and other supplies. This has been the established policy for a number of years and has proved most satisfactory. For example, material for the girls' tunics is purchased by the bolt and the tunics are made in the sewing room. Through the courtesy of some of the larger business firms we have often been able to purchase to our advantage "ends of lines" articles. Any suitable clothing which is still being sent to the schools in bales is used for the children, and the remainder is distributed to the people on the reserves.

Thinking of reserves brings to our mind a matter to which we *must* give more thought. We have recently received replies to a questionnaire which was sent out to missionaries working on Indian reserves. There was a difference of opinion as to the value of the bales. Some of the missionaries emphasized that there should still be bales sent to them, and others have written that they wish to receive only a small quantity of clothing which they could distribute to the sick, the elderly and, perhaps in some cases, to those in dire need. The point has been stressed, and I think very rightly, that it is not kindness to any group of people to have them assume that they need not budget their earnings to provide clothing for their family, as they can always get it from the missionary bales. The Indians on some reserves receive a fair income. Why should the Church take away from them the responsibility of providing for their own families? The Church should be ready to provide clothing in an emergency, but we should always be striving to help the Indians to be the strong and stalwart people they once were. In other areas of work there is not the same need for bales as there was ten or twenty years ago. This explains why the allocations for clothing have been decreased, and will be decreased even more. Just here we would make the suggestion to Presbyterial Supply Secretaries, that they review their plan of allocating for bales. The members of some Auxiliaries delight in making quilts, sewing and knitting. These Auxiliaries should be given this kind of allocation, while the Auxiliaries where the members have not the time nor the inclination or ability to sew, should be given what is known as the 'money allocation.'

Another part of collecting supplies is the matter of each Presbyterial having some supplies on hand in cases of emergency. In every community there are occasions when clothing, bedding, etc. are needed and needed quickly. Many, many times each year requests come to our office for help and the Supply Secretaries of the nearby Presbyterials have always been able to meet these emergencies. I am sure that is true in every Presbyterial in our Society. How very necessary it is then for the Presbyterial Supply Secretary to send, in the bales, only what is requested, and to keep the surplus on hand for local needs and emergencies. We remind you again of the following motion which was passed at the Council meeting in Ottawa in 1956:

> "That supplies received, over and above what is required for the Women's Missionary Society, be distributed as needed; that this be reported to the Presbyterial Supply Secretaries, who will include it in their reports."

Looking at the Supply money allocation we see that it is used for many things. The major part has been used to purchase clothing for the children in the Indian schools. This amount may be reduced, as the Indian Affairs Branch has promised a clothing grant, payments to begin some time in 1958. Through the Supply department, sheets, blankets, etc. are provided for newly appointed Overseas missionaries. Purchases also have been made of some equipment for our work both at home and overseas.

At the Council meeting in May we shall again be having a look at "Supplies." In this area, as in all other areas of work, there is a constant change of emphasis. We must have the foresight and the willingness to see our work in the Supply Department in the light of the changing times.

You and Your Auxiliary

On the Ordination of Women in Japan

by Tokuko Inagaki

(This article was written for "Outreach" a women's monthly magazine of the Presbyterian Church in the U. S. A. Miss Inagaki is an ordained minister in charge of the church at Shiba, Tokyo. It is interesting, as we think of Japan in our groups this year, to have this information in regard to the place of women in the Church in Japan. The article is reprinted through the kind permission of the editor of "Outreach.")

PROTESTANT CHRISTIANITY was first brought to Japan by American missionaries in 1859. Referring only to my own background, "The United Church of Christ in Japan" (Presbyterian and Reformed Churches in co-operation) was founded in 1877. In 1890 its title was changed to "The Church of Christ in Japan" and its constitution and rules were revised. In 1941, being one of the strongest churches here, it co-operated with other churches and took the leadership in the realization of the union of all Protestant Churches in Japan. Thus "The United Church of Christ in Japan" was born.

According to the Constitution and rules of the former Church, the ordination and licensure were not, from the first, restricted to men, though actually there was no ordination of women. As to elders, the constitution and rules of 1877 did restrict them to men, but the revised constitution and rules of 1890 abolished that restriction. In 1880 a church in Tokyo for the first time elected a deaconess, and in 1889 another church elected both a woman elder and a deaconess. There had been arguments for and against electing women elders, but the revision of the rules showed that the arguments against it had been weak. As a result of this revision that abolished the restriction of elders to men, ordination and licensure came to be clearly understood to be for both men and women. Thus the door to the ministry was opened to women in a very natural way.

The first ordination of a woman as minister took place in 1933, though her actual ministry had preceded the ordination. The second was the ordination in 1934 of Mrs. Tamaki Uemura, who visited the U. S. A. in 1945. In 1939 I was ordained. At the time of the union in 1941, of the 376 ordained ministers in the former Church, five were women. The Congregational Churches also had an ordained woman minister. The United Church of Christ in Japan followed our former Church and the Congregational Churches in affirming ordination of women. In 1956, of a total of 929 ordained ministers, 58 are women.

There was never any objection to the ordination of women, either in our former Church or in the present Church. There may have been objections in the other Churches before the union, but if so, they faded away at that time, for there was neither objection, nor argument at all, in affirming it in the constitution and rules. However, as has been said, before 1880 there had been objection raised to electing women elders in our former Church. The objectors interpreted Paul's teaching of women's silence at church meetings (1 Cor. 14:34) as being applicable to all ages, whereas others took it as his advice for certain cases, and not for all women for all time to come. This latter interpretation can also be applied to the ordination of women.

The main points of our Church's affirming it can be stated as follows: there is no teaching in the Bible that forbids or negates it. 1 Cor. 14:34 and 1 Tim. 2:11 is advice for certain excited women to keep peace and be natural. In 1 Cor. 11:5-13 Paul indicates that women may pray and prophesy in public in a peaceful and natural way. Nowhere in the Bible can we find a negation of it.

Our affirmation is based on a positive truth of the Bible teaching that the divine call is absolute, and above any rules. The twelve disciples were personally called by the Lord, and they submitted their lives to Him. In Gal. 1:1 Paul claims his apostleship because of the absolute and final authority of the divine call. God calls whom He pleases, and the called, whether they be men or women, have but to respond. The divine call is absolute, and nothing may hinder anyone from responding to it and submitting his or her whole life to full ministry. And full ministry requires ordination. The divine call is above, and so determines, rules.

As a practical matter, the full ministry of women is needed and urged in this country. There have been more women missionaries than men here. They have worked together with men missionaries, teaching the Bible, bringing people to Christ. At present 58 women among 929 ordained ministers, 122 among 394 licensed ministers (according to the 1955 statistics of our Church) are in active service, and they are necessary components of the force of the Christian Church. How much greater the fruit is when men and women thus co-operate, when all the members of His body work together for the Lord with their God-given gifts of grace (Eph. 4:7-16)!

We thus affirm the ordination of women on the basis of the Bible, and by the urgence of the need.

"OPERATION TRAINING TEAM"

Contributed by MRS. G. A. CUNNINGHAM

Evening Department Secretary
Regina Presbyterial

THIRTEEN WOMEN of the Regina Presbyterial embarked on "Operation Training Team" early last fall, covered 1,500 recorded miles by car to seven towns outside Regina, and visited three city groups, to speak to one hundred and thirty-three Presbyterian women.

First thoughts about such a project came to the Presbyterial Executive meeting in June, when Miss Georgina Bone presented Council Executive's suggestions for a Leadership Training Conference. Other such conferences have met with limited success—limited to the faithful few in Regina city too often, and failing to reach town groups. The further knowledge of Miss Bone's resignation, and hence her inability to offer leadership left us little encouraged. However, a small committee was set up, numbering among its members one who said we could do it alone—and we did.

Four subjects were offered: The Conduct of Worship; Introducing the 1957-58 Study programme; The Duties of Officers; and The Church Presbyterian. It was proposed therefore to make up teams of four speakers, but two or three were asked to prepare each topic. In this way it was possible to have any one of a group of ladies present each talk, making it her own with her manner of presentation.

The response to the Executive's first letter was wholehearted from nearly every congregation. The most important gain from the resulting meetings was in fellowship with women whom we wouldn't have met in any other way but visitation. No Presbyterial Annual Meeting ever could hope to convince the groups of the Executive's personal interest, as "Operation Training Team" was able to do. It is our earnest hope too, that the information imparted will be of help, where written materials fail to create enthusiasm for change, or bring new ideas of interest to our Church women.

Each topic provided opportunities to help both group and executive to do a better job. In the Duties of Officers, emphasis was laid on reporting accurately and punctually, and on the W.M.S. offices as they applied to affiliated groups. Most of those visited fell into this category. The speakers introducing programme encouraged planning, and spoke of the enrichment the study could bring to federated groups hitherto concerned chiefly with fund raising. So too, the Worship topic provided some very practical hints on a subject too often neglected by Christian women's groups. The Church Presbyterian gave a clear outline of Church courts, and how the W.M.S. organization is responsible to each. This talk, with its suggested reading supplements, was of special interest to our newer groups.

The actual visiting was accomplished with the help and cooperation of husbands, sons, and church friends of the Presbyterial members — and the weatherman. Some glorious autumn days made the excursions a special privilege, and only the final trip was postponed because of an early snow storm. Mrs. J. W. Vickers, Presbyterial Corresponding Secretary, was responsible for the large correspondence, and innumerable telephone calls that were needed to arrange each of the ten meetings, and richly deserves special mention for her efforts. Of course the trips were not without incident either. One team discovered what is possibly the only Saskatchewan community without a gasoline pump. They made it safely to the journey's end, however! Another team member found herself without her paper and vital study books, while the car and driver continued on to another town. The most notable member of any team gave her address in two widely-spaced towns, and went through the fifteen-hour day's travel as fresh as her colleagues who couldn't claim seventy-nine years of life!

"Operation Training Team" began as an experiment, continued as a growing challenge, and finished as a gratifying effort to bring members of Regina Presbyterial into a wider fellowship and knowledge of our great responsibilities as labourers in Christ's vineyard.

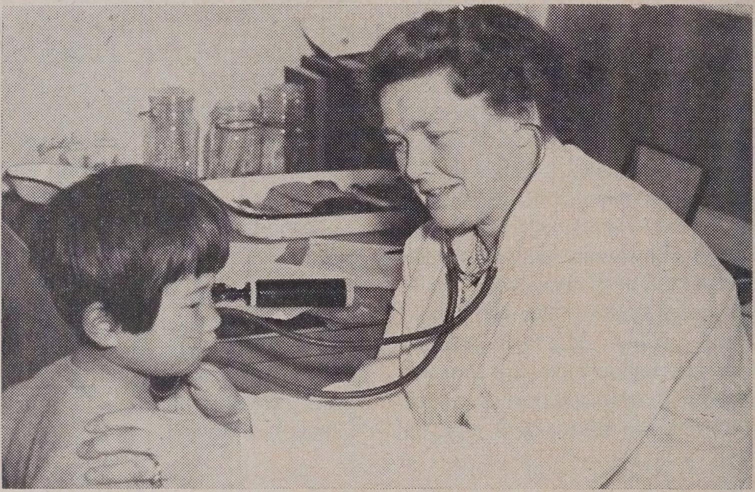
In Remembrance

Mrs. J. A. Gunn	Outremont, Que.	Montreal Presbyterial
Mrs. W. J. Gartshore	Toronto, Ont.	Sarnia Presbyterial
Mrs. James Rennie	Brantford, Ont.	Paris Presbyterial
Mrs. Robert Wilson	Brantford, Ont.	Paris Presbyterial
Mrs. W. D. Campbell	Maxville, Ont.	Glengarry Presbyterial
Mrs. Annie MacNaughton	Moose Jaw, Sask.	Moose Jaw Presbyterial
Mrs. Helen Reith	Penticton, B.C.	Kamloops-Okanagan Presbyterial
Miss Mary E. Parke	Wiarton, Ont.	Bruce and Owen Sound Presbyterial
Mrs. James Cormack	Oshawa, Ont.	Toronto East Presbyterial
Mrs. Claude Tye	Toronto, Ont.	Toronto East Presbyterial
Mrs. G. M. Young	Forest, Ont.	Sarnia Presbyterial
Mrs. Archie Lockhart	Kitchener, Ont.	Guelph Presbyterial

Miss Teen-Ager

AMONG THE KOREANS IN JAPAN

by LEONE HOW



DR. POWELL, one of the three missionaries working among the Koreans in Japan is seen busily examining a little patient.

This little girl is just one of the many adults and children who come to Dr. Powell for medical aid, knowing that from her they can always expect the best of medical skill and care, combined with a personal interest in their welfare. How much the latter means to these Koreans only those who have lived in similar circumstances where discrimination is the common lot of the unwanted group will be able to understand fully. We read that the Koreans in Japan are tolerated but not wanted and are not given the status of Japanese citizens.

It was among the poor, the unwelcome, the lost, the despised, that Jesus went about healing their bodies and souls. It is among such people that Dr. Powell is trying to convey the Good Message through her skill and faith.

However, at the same time we must be realistic and remember that missionaries are not always welcomed, owing to the social and religious background of the people. For instance, the more narrow-minded nationalists might think that missionaries are just another means of propaganda for Western culture.

The self-satisfied, sophisticated rich of course are apt to find very little use for Christianity.

Superstition, though gradually being overcome by the younger generation, is nevertheless still present among many peoples and I am sure Dr. Powell meets such problems too.

To be ill or stricken with disease is, according to Korean belief, to be possessed by an evil spirit. The cure of course is to find a way in which the evil spirit is driven out. Thus people consult priests and sorcerers instead of doctors, use wild herbs instead of trustworthy medicine. Frequently a patient will come to a missionary doctor as the last resort after all the other methods have failed. How much pain, trouble, and money they might have saved if they only knew the folly of such beliefs!

What a challenging world we are living in today! Don't you want to be in the front line in the Lord's service?

Korean Costumes

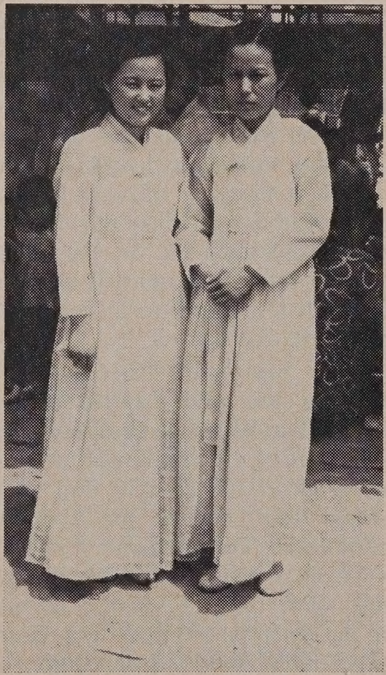
Here are a couple of Korean ladies dressed in their national costume. The skirt or chima is gathered at the waist and flows down to the ankles. I am told that married women wear their skirts slightly longer than ankle length while young girls or unmarried women wear them about two inches shorter than the former.

The chaguri, or a bolero type jacket, is secured on the right side by long ties or ribbon. I wondered about their religious significance but was informed that they were only for practical purposes—to hold the front together and also serve as a decoration.

When going out of doors, or for a little more warmth, a wee-ru (a loose over-jacket) is worn on top of the dress. In winter this jacket is padded, similar to a quilt.

Footwear is usually made of rubber or rice-straw, the shape resembles a canoe. Men's shoes are not turned up at the toes.

Cotton seems to be the material most commonly used. Silk, rayon and other fabrics are more for going away outfits.



Gay and pastel colours are seen more on children and teen-agers. A person thirty or over generally wears white. White is the colour for mourning in Korea. The period of mourning differs according to one's relation to the deceased, but usually it is between one and two years. Since a person over thirty is likely to be in mourning most of the time for one relative or another white became the socially accepted colour.

There are many other interesting things about the origin and development of the Korean costume. Maybe you would like to do some research on it and share your information.

The W.M.S. and The Teen-Age Girl

by MRS. K. WOODSWORTH

PERVADING JESUS' LIFE and teaching is the new commandment — "that ye love one another." We try to compress this concern for brotherliness, this responsibility for others besides our own, in the phase "the missionary work of the church" or the "mission of the church." Sometimes the expression may be given that the missionary work of the church is the task of some particular organization in church, but always it is, and must be, the whole church which is committed to reach out with the gospel to those in any need, anywhere.

Since missionary education and effort is the vital concern of the whole church, it most certainly must be a part of the experience of teenage girls in the church, and so it always has been in the C.G.I.T. movement. The missionary project is given a prominent place in the year of a C.G.I.T. group, as one of the essential projects. For many girls, their World Friendship, or Mission project, not only opens an exciting world of concern for people of other lands, but gives a new dynamic to their Christian faith.

In our church life in Canada, the Women's Missionary Society carries a large share of the responsibility for the missionary work of the church. A part of that responsibility is the promotion of missionary education for children and teen-agers, including Canadian Girls in Training. It is unfortunate that sometimes there seems to be an impression that mission study is foisted upon C.G.I.T. by the W.M.S. It is certainly important that Missionary Education be recognized as an integral part of C.G.I.T. and the efforts of the W.M.S. in its promotion be understood.

Let us consider the relationship between W.M.S. and C.G.I.T. Perhaps it is because many of us in the W.M.S. are mothers, that we may fondly record the C.G.I.T. movement as our "baby." But, we need to remind ourselves that close though the relationship is, this is not the case, for C.G.I.T. is the child of the Christian education department of the church. The Women's Missionary Society and Canadian Girls In Training are related to each other not only through the fellowship of the church, but also in the fellowship of those with a particular concern for missions. We call this relationship of W.M.S. to C.G.I.T. "affiliation."

A C.G.I.T. group is "affiliated with the W.M.S." when:

1) It has completed its mission study project based on the current study materials;
2) It contributes to a suggested missionary effort as a token of its interest;
3) In the service of affiliation, it signifies its desire to join with the W.M.S. (Affiliation with the W.M.S. is with the whole Society and not with the local Auxiliary.) Girls in affiliated groups are presented with World Friendship badges on the occasion of the affiliation service.

How does the W.M.S. foster this relation with C.G.I.T.? Certain of its officers, at all levels of its organization, are responsible for promoting missionary education in C.G.I.T. Study materials are prepared, nationally, sometimes as an interdenominational W.M.S.-C.G.I.T. effort, other times, denominationally. Also at the national level, the W.M.S. makes missionaries and overseas students available for C.G.I.T. camps, and World Friendship rallies.

In the local auxiliary of the W.M.S. it is recommended that one officer be designated to encourage and support missionary education in C.G.I.T. in that congregation. She sees that the study packet, and missionary magazine are made available to the leader. She informs the leader of missionary speakers who would be of interest to C.G.I.T. She is the link between the W.M.S. and C.G.I.T. and must interpret them to each other. She arranges for the C.G.I.T. leader or superintendent to be present at a W.M.S. meeting, to talk about the activities of her group. She sees to it that the W.M.S. are present in strength at the Affiliation Service, and that on that occasion they have provided the World Friendship insignia, which every girl may now wear.

The responsibility of the W.M.S. to C.G.I.T. is all focused in this area of mission study. Any other concern the W.M.S. may feel — for example for organizing C.G.I.T. where none exists, or for helping to find leaders, is a concern it shares with others through the Christian Education Committee in the local church. Where there is no such body the W.M.S. may consult with the minister regarding its formation.

There are many friendly gestures and services which will help the women of the W.M.S. and the girls of C.G.I.T. to understand and enjoy each other. It is hardly enough for women to protest that they "just love those young girls," or for C.G.I.T. leaders and girls to regard the W.M.S. as "those nice ladies who help us with eats and buy our study books." We all need to take time to talk together, to understand each other as persons, to understand each others programmes, to encourage and help when we can. Perhaps this responsibility rests first with the women of the W.M.S., but it must also rest with C.G.I.T. leaders and girls, if affiliation is to be an enriching relationship.

We are both committed to seeking God's Kingdom of righteousness and love. In a world where millions hunger for food for body, mind and spirit, where men are divided by colour or ideology, where nations stockpile death and destruction, we dare to set that goal before us. We need all our strength. We need the help and encouragement that girls and women can give each other. Surely the W.M.S. and the C.G.I.T. who are both committed to seeking God's Kingdom can say "we want to work together."

ANOTHER COMMITTEE!

The Women's Committee on Christian Vocation

by LOUISE A. REITH, M.A.

OFTEN ONE HEARS of "another Committee" with a sigh. One more meeting to attend, one more committee in a maze of committees, and sub-committees. Sometimes one is roused to interest and enthusiasm by the feeling that "another Committee" means that something new and significant is beginning to happen. The Women's Committee on Christian Vocation belongs in this latter category.

During the past few years Christian Churches, and related Christian bodies, have become more and more aware of difficulty in finding the right people for vacancies on their staffs. When one denomination or Christian body is weak in staff, all suffer. In the degree to which all have adequate staff the resulting co-operative effort of all gives to the world a proportionately strong Christian witness.

Out of the consciousness of the above, and as a result of recent experiences of the Y.W.C.A. and the Churches, there evolved the idea of an experimental co-operative venture in recruiting more people for professional work. To explore this idea and to carry out such an experiment, the "Women's Committee on Christian Vocation" was formed. The following are represented on the Committee: The Anglican, Presbyterian and United Churches; the National C.G.I.T. Committee; the Student Christian Movement and the Y.W.C.A. It is hoped that the

Disciples of Christ, the Lutherans and the Salvation Army will also be co-operating groups.

Because of experiences some of the groups had in the Atlantic Provinces, it was agreed to begin the experiment there. The plan is to hold in the Atlantic Provinces, from mid-January to mid-February, a series of Saturday Conferences in seven cities to which will be invited a wide range of community leaders to help name promising persons now in other and related fields, or in university or high school. The cities chosen for the conference are: Moncton, Saint John, Fredericton, Halifax, Truro, Sydney and St. John's. Those attending each Conference will be 20 to 50 key persons from the schools, universities, the churches, social work, the Y.W.C.A., Employment Services, business and professional women's clubs, etc. Leadership for the Conferences will be given by a national team of five or six persons representing the co-operating groups. In the days between conferences, the team will contact those whose names have been suggested.

Plans for each Conference will be the responsibility of a local committee representative of the various groups. Chairmen and in some cases vice-chairmen are being invited by the National Committee. Five acceptances have been received.

The Atlantic Provinces Project is limited to recruiting for women, although both men and women are being invited to the conferences to help "spot" potential staff. If the Project is found to be of value, the committee is prepared to consider Projects in other parts of the country in subsequent years, and the question of whether the plan should be broadened to include both men and women.

The Committee has been enthusiastic about the possibilities since the idea was first presented. It believes the securing of outstanding, able and committed leadership for the work of the Churches and other Christian bodies to be of primary importance for the total Christian enterprise and the tasks laid upon it by our day. It believes that in co-operation, rather than singly or in competition, lies the way.

The Committee asks that during these weeks and months when plans are being made, when leaders are preparing to present the call of Christ to service, and the need for Christian witness, that all who learn of this venture will pray that those who present the need may be guided in all that they do and say; and that the call to service may be heard by those who will serve Him best.

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Miss Lillian Reay, who has been in charge of the Peace River Van during the summer, began her duties as Deaconess in the Presbytery of Saskatoon early in October.

What is My Task?

MY $'S: MY DUTY!

by FRANCES D. CLARK

Regional Secretary, Montreal and Ottawa Synodical

HELLO, my name is Sally, but it could just as easily be Margaret or Joan or Pam. You don't really know me personally but you know of me. I'm a full-time church worker, and right now I'm doing any one of a dozen jobs. Perhaps I'm the Director of Christian Education in your own church; the Port Receptionist who met you when you returned from your trip abroad last summer; the Presbyterian Deaconess or Regional Secretary who came and gave that leadership training course to the teachers in your church school; or the worker who visited the new European family which has just moved into that house across the street from you. I could go on for pages describing the things I might be doing, but you have the idea now, and that is not really what I want to talk about. Rather, I want to tell you about a discussion I had today—quite a one-sided one I must say!! What a sit-up-and-take-notice session it was!! Do you know that the main topic was me!!—Yes, me!! —And something called *stewardship*.

Now, I have heard just as much about stewardship as you have, and when the discussion leader read from the dictionary—'a steward is a person who manages another's property or financial affairs' — I didn't get what she was driving at. After all, we all know that God gave us everything we have and we in turn must look after those gifts for Him.

"Ah yes," came a voice, "but Miss Sally Full-time Worker, what are YOU doing about it? Are you doing your part?"

"Of course I am!! My whole life is in the church. I'm a full-time worker aren't I? Isn't that enough?"

"What do YOU think?" came the reply and I saw a finger pointed right directly at me.

Well, they say confession is good for the soul, and I must confess that up to that point I hadn't thought. But now my mind went to work I began to see certain things in a different light—but that voice wasn't through. After a few moments it went on . . .

"Sally, quite some time ago, you felt in the depths of your heart that Someone was calling you to be one of His followers. At first you shied away from a decision with all sorts of excuses. You said you were happy the way you were, but you really weren't. Your life seemed to be missing something, and, as you tried desperately to grasp something with which to fill that empty place, your soul groaned with pangs of hunger, for what it lacked could not be found in the earthly realm. Another time, you said you were too busy, but a glance through your Bible told you that busy people are the very ones God taps on the shoulder for special assignments. In Exodus 3, we read that Moses was busy with his father-in-law Jethro's flocks when he was chosen to lead his kinsmen from the land of bondage. John Mark, in the very first chapter of his gospel, told us of James and John, busy with their nets when Jesus came and said, 'Follow Me.' You know others too — Gideon, David, Matthew, Paul . . . Each excuse you tried broke like a bubble, and soon you saw that you could resist no longer. Why? Because you found the answer to your emptiness, and on your knees before the Throne of Grace your heart overflowed with its new-found peace and serenity. From then on, your faith went with you wherever you went. People noticed it too—The other teachers at the school where you taught; the nurses on your floor at the City General; the girls in your office; your fellow students in the high school or university classes. They all noticed it, Sally, and you worked hard at your Christian Faith influencing far more people than you could ever guess. No one was really surprised when they heard that you were going to study to become a trained worker in the church. But part of this being a Christian, no matter what your work may be, is your ability to look after, and use wisely, the things you have. What are you doing about this, Sally?"

At this point I saw a $ sign in front of me and another voice continued, "It would appear that you have forgotten much of what you have learned about that thing called *stewardship*. That is why I read the dictionary's viewpoint a little while ago. You know, you are no different from anyone else even though you do happen to be a paid worker for the church.

The source of all you have is God. He gave you your talents and abilities. Because of Him, your active mind and body is able to work to earn money, and you know that work is an honourable thing, and that you as a Christian are giving an equivalent in labour for every dollar paid to you. He trusts you with what you have. What are you doing with it?

Are you $aving it? I certainly hope you are saving some. You never know when a rainy day will come.

Are you $pending it? No doubt you are spending a good deal of it—sometimes foolishly but most times wisely.

Now here is the last one, but really Sally, it is the most important of all. Are you $haring it? Sharing is

(Continued on page 38)

Boys and Girls!

A LETTER FROM AMKHUT, INDIA

by MARGARET KENNEDY

HELLO!

I see Ji-ji has been helping Sara to tell about our Children's Home in Amkhut (Abey Memorial Children's Home). Sara is so small of course, she can't tell much, not the really important things. My name is Johnnie and I'm nearly ten, so I'm the oldest in the Home. My brothers and sisters who go to school with me are all taller than I am, but Ji-ji has been measuring me every now and then and she thinks that on account of things called Vitamins, I should soon be over 40 inches tall.

I'll tell you something about myself first, so that we can become friends. I've heard Ji-ji tell people that I was awfully small, only two pounds when I first came to our Home and that I was a bit of something called a Problem. I suppose I wasn't very fat and just as I was getting bigger, I got smallpox, so I stopped growing. I don't remember much about being ill now but everyone seemed so pleased with me when I was able to talk a little at 4 years of age. After I started going to school I learned to speak Hindi instead of Bhili, and now I'm in 1st class—the others from our Home are only in A or B. They are still getting an anna from Auntie when a tooth comes out, but I have my big teeth now, even if I am small and weigh only twenty-nine pounds. I like to laugh a lot so surely someday I will get fat.

We have a garden at our Children's Home and an old man called Baba looks after it. We watch every day to see if the flowers are coming on for the peppers, the papiya fruit, the tomatoes, and soon we know we'll see the ears of corn beginning to come on the stalks. On Saturdays we help with the weeding, but sometimes Baba chases us and says we don't do it properly. Janie is only 5 so one day she pulled up a small tomato plant, which was very bad. Last Sunday we went walking in the jungle and got some plants which Auntie called ferns and we have put them in tins in our Home. We have lots of tins just now, some to play with, some to fill water with, and some for plants. All these nice shining tins came from America with milk powder in, so we enjoy drinking milk twice a day.

I have a special friend called Martin—Auntie says you won't know him as he is in Ireland. His father is the doctor out in Dohad—that is where I went and saw a big, long, snake-like thing go snorting along, which was called a Train. Martin's father always seems glad to see me and feels me to see if I'm getting fatter. Martin came to Amkhut once to see me, and we did enjoy having him in the Children's Home. Before he went home to Ireland he gave me a big red engine to keep for myself. He is only 7 but he is bigger than all of us, and he wears shoes and khaki shorts. Last Christmas I was given khaki shorts that have crossed straps too, just like Martin's. I hope he comes back to India some day.

If you should come from Canada to see us here, be sure to stay over Sunday, because these days we are having goat-meat, curry and rice every Sunday! Come soon though, as we cannot tell how much longer we will be able to buy a goat every Saturday. After it is cut up, then the boys or girls in the big hostels, get most of it, but someone always saves a little for us. Hanna bai cooks it for us and puts in oil, onions, peppers, garlic, and all kinds of spices. If you sit down in the line with us, you will hardly be able to wait until all the food is divided! We each have an aluminum plate now with our names on—I could get a double serving in mine and you could dip your fingers in with me, so don't bother bringing your own. When everyone is served then one of us says a "Thank You" prayer, then we start mixing the

curry gravy into the rice. Ji-ji is always surprised at how full we can make our tummies.

I have just remembered something—if you came to see us, you would speak English and you would understand our Christmas song. At the Christmas concert, we from the Children's Home, sang by ourselves and we told about the Baby Jesus coming, in English. We didn't understand all the words but Auntie said she could, and she was so surprised that we could tell about Jesus in English as well as in Hindi. Ji-ji had us practise it for a long time. We would be glad to sing it for you. Good-bye, Johnnie

Books you'll like!

A TRAVELLER IN ROME by R. V. Morton

These outstanding travel books, written by R. V. Morton, are so well known for their wealth of information, delightful reading, and beauty of presentation, that a new book from this penetrative and gifted pen is always welcomed with wide interest and demand. "A Traveller in Rome," just recently published, is no exception—it is another triumph for the author, and one in which all his readers will share with great profit and enjoyment. In this book we sense again the grandeur that was Rome, its great place in history, and the traditions which surround its past. All those great periods of Roman history live again in these pages as the Author takes us back to 754 B.C., when, traditionally, Rome was founded by Romulus, and a group of shepherds who settled on the Palatine Hill, and then leads his readers with him in his explorations of the many famous memorials and ruins still standing, mute evidences of that magnificent past. We see again the great landmarks, the Colosseum, the Pantheon, Hadrian's Tomb, dating from the age of the Caesars; the many beautiful Churches and, of special interest, St. John Lateran, whose original basilica was a gift from Constantine the Great, and was actually the first great Christian Church ever built; the Catacombs, where the bones of so many early Christians found their rest; the lovely Renaissance Palaces—even the recent excavations under St. Peter's and the hospital on the small island in the River Tiber. All the way through history and romance, we travel with this distinguished, and often amusing, guide until the end of the Papal States in 1870, when Rome became the capital of a United Italy, and so continues to this day. This is a big book—420 pages—with many illustrations, and is certainly one you will want to read in this New Year. Price—$5.00.

BRIDGE TO THE SUN by Gwen Terasaki

This is a book which will hold your enthralled interest from cover to cover—particularly at this time when our Auxiliaries are centring their studies on Japan. In fact, you may have already read a condensation of this poignantly-written love story, which is the true chronicling (by the devoted American wife who is now a widow) of a greatly-rewarding international marriage between a young Japanese diplomat then stationed in Washington, and the pretty American girl he met at an Embassy reception. It was the Feature Book Condensation of the September issue of The Reader's Digest, and was, of course, well done, but to get the real value of the book; the clear depiction of conflicting national loyalties; everyday life in wartime Japan; and the tender bonds of this union, so staunchly based on love and understanding, you really need to read the whole book.

Critics have acclaimed "Bridge To The Sun," as one of the most penetrating and unusual documents to emerge from the Pacific War. It is an autobiography which truly surpasses fiction, as it covers all the momentous years and fateful events which encompassed this marriage, both in their prewar diplomatic assignments in Cuba and the Orient; their return to America, and later to internment in Japan. There this heroic wife, with her sick husband and young daughter, endured years of hardship, homesickness, hunger and often despair, but never a moment of regret for her marriage, or of faltering in her dual loyalties. It not only interprets the Japanese people, through American eyes, but re-creates life in Japan, both before and after the Second World War, and discusses the important political events with true knowledge and depth of perception. All through the years of their enduring love, these two young people sought to build a bridge of understanding between the peoples of their so-different lands—this book carries on this high ideal and should do much to strengthen again that weakened bridge. Price $4.25.

"THE WAYWARD HEART" by Sallie Lee Bell

The historic events of Bible history come alive in this dramatic story of the early Christian era, when Paul, preaching of Jesus and His power, came into the lives of three young people, to change those lives forever. It is the romantic unfolding of the life of Sherah, whose mother was a daughter of Israel, but whose Father was a devout follower of Mahomet, and a Bedouin, and her conflicting loves for Joseph, the young Israelite friend of her childhood, and Hermas, the handsome Roman soldier. In the end, Sherah's decision is to serve Christ, despite the threat of torture and death, and she and Joseph escape together. While this is fiction, it is most carefully written, and both historical and Biblical events and sequences have been presented as faithfully as possible. It is good reading. Price $2.50.

(Continued from page 33)

really giving, you know, and giving in Christ's name is really giving it to Him, isn't it? Are your gifts worthy of such a Receiver? How does your heart feel about this giving? Is it satisfied? Is it happy?

But your gift is so small, you say? Sally, almost two thousand years ago on a Galilean hillside a little boy offered his lunch to the great Teacher — 5 loaves and 2 fishes—but with that small gift five thousand people were fed that night, and there were baskets full left over. No gift is too small. The smallest of gifts may bring about the greatest of miracles."

Well, friends, that wasn't the end of what went on but it is enough to give you the gist of it. A little calculating told me how dreadfully far short I've fallen these past months. As I sit here and think of the people I've met—of the people I've tried to help—I can see in my mind's eye the family at the Port with the tiny children so bewildered in a strange land with strange customs and a strange language; those Indian children, afraid beyond description of the evil spirits they thought were always near; that new housing development at the edge of town where I spent long hours surveying the area so much in need of a church—of course this isn't even a drop in the bucket, so to speak, nor does it touch on any of the needs across the seas. But it all costs money—and lots of it. Wherever we look there is a price tag attached, and as a part of my Christian duty I must return to God's service His rightful share. His church needs it desperately. What about it?

CHEERIO

by Leeta McCully Cherry

Do the skies seem dark today?
Too much work, and not much play?
Smiles will chase the gloom away!
Cheerio!

Does your heart seem sore afraid?
Think you'll never make the grade?
Giving-up has never paid!
Cheerio!

Cheerio! Lift up your eyes!
Sunshine soon will gild the skies!
Life is good—and God all-wise!
Cheerio!

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B.C.
Press Secretary

KOOTENAY PRESBYTERIAL — St. Stephen's Auxiliary of the W.M.S., *Creston,* welcomed the Regional Secretary, Miss May Nutt to their monthly Meeting; and at their Thank-offering Meeting, the guest speaker, Mrs. D. Jarrett, of *Kimberley,* gave an excellent account of the Annual Council Meeting in *Toronto,* where she was a delegate from *Kootenay* Presbyterial.

St. Andrews Auxiliary, *Kimberley,* arranged a special Thank-offering meeting at the home of Mrs. McClure, when members of the Evening Guild were present. Two new children's groups have been started this fall, Explorers and C.O.C., both sponsored by the Evening Group.

Knox Evening Guild, *Cranbrook,* had a special Home Helpers Meeting when the president, Mrs. W. Schnell, read an interesting account of the Mobile Unit on the Bhil Field.

VICTORIA PRESBYTERIAL — Miss May Nutt, Regional Secretary for British Columbia addressed a Rally of the Auxiliaries of *Victoria city,* and on a "Get Acquainted" visit to the Presbyterial she outlined some of the vital needs of the Church's work, and gave a challenging message. Miss W. Ripley also spoke and Mrs. D. Taylor, a newcomer, was soloist. The meeting was jointly chaired by the President of St. Andrew's Auxiliary and the Presbyterial President.

Miss Winnifred Ripley, Deaconess, was guest speaker at the Thank-offering of St. Andrew's Auxiliary, *Victoria.* She outlined the extension work carried out at *Sudbury,* Ontario, for four years and gave a few highlights of the work of our Church vans in *Alberta.*

WESTMINSTER PRESBYTERIAL —Somewhat of an experiment was the Rally held in Fairview Church, *Vancouver,* for the Young Women's Groups of the Presbyterial. Devotions were conducted by Miss Ellen Douglas and Miss Ann Campbell was soloist. Miss May Nutt was special speaker, her topic being "The Aim and Purpose of the W.M.S." Mrs. J. A. Davidson presided and it was decided to make the Rally an Annual Event.

Mrs. Carson, Secretary to the Dean of St. Andrew's Hall, was special speaker at the Thank-Offering of St. Paul's *Vancouver.* She spoke on the part played by St. Andrew's Hall in connection with the University of B.C. and the Presbyterian Church. Mrs. D. MacFarlane played some fine selections on the concertina.

White Rock Auxiliary of the W.M.S. held their Thank-offering meeting in the Church, when Miss May Nutt was guest speaker. Mrs. L. Middleton presided. This Auxiliary has decided to hold their regular meetings this winter in the homes of members, as it seems a more friendly arrangement for this small group.

ALBERTA

Mrs. T. E. Roulston,
Box 356,
Olds, Alberta.
Press Secretary

PEACE RIVER PRESBYTERIAL—Miss Norma Kennedy, *Calgary,* the Regional Secretary for *Alberta,* while visiting this Presbyterial, conducted a special C.O.C. meeting in McQueen Memorial Presbyterian Church, *Brownvale,* where she pinned the new C.O.C. pins on the 18 members of the group. Mrs. H. W. Grove, leader of the C.O.C., and the mothers of the children were also in attendance.

CALGARY PRESBYTERIAL—President, Mrs. Scott Sinclair, presided at the annual Christmas meeting of the Elizabeth Rae Auxiliary of the W.M.S. of Grace Presbyterian Church, *Calgary.* The inspiring programme was convened by Mrs. Douglas Parnham, on the theme "What Christmas should Mean To Each of Us." Mrs. Frank Burns was soloist, and Mrs. Malcolm McCallum gave a Christmas Meditation from The Glad Tidings. Christmas Carols were a special feature of the meeting, and an hour of social fellowship over the teacups was enjoyed at the close of the Service.

MACLEOD PRESBYTERIAL — Rev. Stuart Coles of the Training School at *Medicine Hat* was the guest speaker when the Federation of St. Andrew's, *Lethbridge,* held their Thank-Offering meeting. Through his illustrated address Mr. Coles introduced his audience to many outstanding Christian leaders of the world today. He was present when the World Congress of Churches held a joint consultation of two departments at Yale Divinity School last July. The Dept. of Laity and the Dept. of Co-operation of Men and Women in Society, met at Yale University. The theme of this consultation with representatives from many parts of the world was the renewal of the Church through the interest of the laity.

Mrs. Roy Brown was the soloist for the meeting which had been arranged by Mrs. M. Ireton and the Missionary Committee.

SASKATCHEWAN

Mrs. W. W. Douglas,
307-2nd Street,
Weyburn, Saskatchewan.
Press Secretary

REGINA PRESBYTERIAL—The Women's Federation, First Presbyterian Church, *Regina,* at their Thank-offering Meeting heard an excellent address by the Guest Speaker, the Rev. S. J. Kennedy, of *Whitewood,* Mrs. Gordon Currie was soloist, and a Social Hour was enjoyed at the close of the meeting.

MOOSE JAW PRESBYTERIAL—Knox Church, in *Moose Jaw* lost a faithful member in the death of Mrs. Annie MacNaughton in her 71st year. Mrs. MacNaughton's devotion to her Church and the W.M.S. won for her a high place in the affection of all who knew her. Born in Chatham, Ontario, Mrs. MacNaughton came to *Briercrest,* Sask., where she lived until coming to *Moose Jaw* five years ago. She was a member of the W.M.S. both in *Briercrest* and *Moose Jaw,* and the congregations of Knox, in *Briercrest,* and Knox, in *Moose Jaw,* benefited much from her consecrated services. Her daughter, Margaret, of *Toronto,* is National Girls' Work Secretary on the Board of Christian Education of the Presbyterian Church in Canada, and on the Council Executive of the W.M.S. The funeral, from Knox Presbyterian Church, *Moose Jaw,* was conducted by the Rev. M. S. McLean and the Rev. W. D. Jarvis, and burial was in the family plot at Rosedale cemetery. Sympathy is extended to her husband, her son James, of *Regina,* and her two daughters, Mrs. William B. Smith, of *Windsor,* Ont., and Margaret, of *Toronto.*

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA.
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — At a recent meeting of the Senior Auxiliary of the W.M.S. of Calvin Presbyterian Church, *Winnipeg,* a Life Membership and pin, the gift of Mrs. D. H. Ross, was presented to Mrs. W. M. S. Smith, Vice-President of the Auxiliary, a former President of many years, and now Press Secretary of *Manitoba* Synodical. Mrs. R. Wright presented the Certificate and Mrs. M. E. R. Boudreau, who presented the gold pin in the absence of Mrs. Ross, spoke of the splendid work and efforts of Mrs. Smith in the Church Sunday School, the C.O.C., and in her years of service both to her own group and the *Winnipeg* Presbyterial. Seven Home Helpers, three visitors, and Miss Joyce Pearsall joined the regular members in celebrating this happy event.

BRANDON PRESBYTERIAL — Mrs. E. Leeson, President, presided at the Sessions of the Fall Rally of Brandon Presbyterial in First Presbyterian Church, *Brandon,* when the Theme was "Work With Others." The Rev. R. A. Davidson conducted the morning Worship Service, and Miss Joyce Pearsall presented the film, "How and Why we Worship." Mrs. T. L. Black, Mrs. R. A. Davidson and Mrs. E. W. Harper conducted a Panel Discussion, which emphasized that the Worship Service is the most important part of the meeting. The Literature Secretary, Mrs. J. J. Thomson, following her Report, gave the synopsis of several worthwhile books. Lunch was served by the Evening W.M.S. Group of St. Andrew's Church.

Mrs. J. McLeod, *Manitoba* Synodical President, opened the afternoon session with prayer, and Mrs. R. A. Davidson introduced the Study Groups, whose Reports were summed-up by Miss Pearsall, who also introduced the Study Books on *Japan,* and showed a film on that land. Afternoon Tea was served in a Japanese setting by the study group of First Presbyterian Church. Mrs. E. Wall was soloist, accompanied by Mrs. G. Melliken. Mrs. R. L. Black, and Mrs. F. McKay, discussed three chapters of the Study Book, after which Mrs. C. LeCocq, of *Fort William,* past President of *Manitoba* Synodical, thanked the Committee for the Programme, and paid tribute to Miss Pearsall and her work as Regional Secretary. Mrs. W. W. McNeill conducted the closing Devotional, and a Japanese dinner, served by Group VII of First Presbyterian Church, brought the Rally to a close.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—At a recent meeting of the W.M.S. Auxiliary of *Walkerton,* Mrs. Morgan Henderson, of *Lucknow,* was Guest Speaker and Mrs. McCaffrey was soloist.

Hanover W.M.S. met with the Ladies' Aid for a Pot Luck Supper, when Life Memberships were presented to Mrs. Fyfe and Mrs. Gingrich, and, in memory of Mrs. C. Allen, five of her grandchildren were presented with junior Certificates. Hymns and Scripture Reading were chosen by shut-in Home Helpers.

CHATHAM PRESBYTERIAL — At the 75th Anniversary of the W.M.S. of First Church, *Chatham,* Mrs. Leone How, of *Formosa,* was Guest Speaker. Mrs. J. F. Fletcher gave the Auxiliary history; Mrs. J. L. Greenaway was soloist, and the Devotional Period was given by Mrs. Fred Fletcher, of the Dr. Margaret Strang Auxiliary, and Mrs. J. Sullivan, of Goforth Auxiliary. The Presbyterial Greetings were brought by Mrs. O. J. Powell, Mrs. W. C. Lewies presided; and at the Social Hour Mrs. W. M. Ross and Mrs. J. Anderson poured tea.

WINDSOR CHURCHES — When St. Andrew's Senior Auxiliary of the W.M.S. celebrated its 80th Anniversary. Mrs. M. Burns presided and the Rev. J. B. Fox was speaker. Mrs. George MacDonald read the Auxiliary history; Mrs. Fred Clark sang; and an Honorary Membership was presented to Mrs. Leydon, Welcome and Welfare Secretary since 1943. At a later meeting, this Auxiliary heard Pastor Moti Lall, of *India,* who told of the great problems facing missionaries in his country. At the Alexander Bartlett Society of St. Andrew's, the Rev. W. Lawson spoke on "Large, Economy - Size Christianity." The 1958 officers of the Ellen Douglas Auxiliary of Knox Church were installed by Mrs. C. Lacey.

At the 10th Anniversary of St. James Evening W.M.S. Auxiliary, Mrs. Charles Bowden conducted the meeting as a classroom, using Bible questions for lessons in arithmetic, geography, and history. For the Art Lesson, each member was asked to draw a picture of Rebecca at the Well.

Guests from *Thamesville, Turin,* and *Duart* joined the meeting of Mount Zion W.M.S., *Ridgetown,* when Miss Janette McLaren, *Windsor,* was Guest Speaker. At the Sunshine W.M.S. Auxiliary of Knox Church, *Leamington,* Mrs. F. A. Creasey, *Chatham,* spoke on Stewardship, and Devotions were given by members of the Margaret Ramsay, and Isobel McConnell Auxiliaries.

As part of the 100th Anniversary celebration of St. Andrew's Presbyterian Church, *Windsor,* the Eleanor McKechnie Evening Auxiliary of the W.M.S. held an Old-Fashioned Social, set in an old-time parlour, complete with marble-top table, oil lamp and the Family Bible. Hostesses wore costumes of bygone years, and an old music box lured many guests to the Antique Display. The Rev. Donald McLeod was Chairman; General Convener was Miss Jean McKenzie; and Honorary President, Mrs. George Macdonald assisted in welcoming guests. Taking part in the Programme, were Mrs. Hugh Paulin and Miss Irene Kennedy, in quaint old gowns; The Barber Shop Quartette; Miss Bernadine Beim, elocutionist. A Fashion Parade, followed by Community Singing completed an evening reminiscent of Grandmother's day.

HAMILTON PRESBYTERIAL—*Hamilton Churches*: At the 70th anniversary of McNab St. Church, tribute was paid to Mrs. D. H. Fletcher, 102 years old, only living charter member of the auxiliary. Also remembered were Miss Geraldine Greer, now teaching in *Formosa,* and the late Mrs. M. B. McQuesten who organized several of *Hamilton's* Auxiliaries. A Life Membership pin was presented to Mrs. Victor Hunter. A Life Membership and pin were presented to Mrs. C. W. Bishop, president of St. Enoch's W.M.S.

At the meeting of *Kannawin* W.M.S. Auxiliary, St. John Church, Mrs. Michael Repchuk spoke on "Christian Service," and a Life Membership was presented to Miss Edith Moore. *Binbrook* Presbyterian Church W.M.S. enjoyed the address of Mrs. E. G. Barton, of the Italian Church, *Hamilton,* at a recent meeting. Miss Athalie Read, Deaconess, spoke at the *Port Dover* W.M.S. meeting, when members of *Caledonia* and *Jarvis* Auxiliaries were special guests. Stone Church Evening W.M.S. Auxiliary, *Walpole,* recently observed its fifth anniversary.

NIAGARA PRESBYTERIAL — *Drummond Hill, Chippawa,* and *Fort Erie* Presbyterian congregations held an inspiring "Missionary Week-End" when speakers were

Pastor Moti Lall, *Jhansi, India;* Rev. R. D. Duncanson and Miss Ruby Gopal, *British Guiana;* Mr. Chen, *Formosa,* now completing his Music Course in *Toronto*; the daughters of the Rev. F. C. Knox, the Bhil Field, *India;* Miss Margaret Near, and Mrs. Stewart of our National Staff.

SARNIA PRESBYTERIAL—At the Executive Meeting of this Presbyterial, an Honorary Membership was presented to Mrs. George Dewar, *Wyoming,* past Presbyterial President. "Missions at Home and Abroad" was the subject of Mrs. G. Young's address to the W.M.S. Auxiliary of Paterson Memorial Church, *Sarnia.*

STRATFORD PRESBYTERIAL — Mrs. R. Sinclair welcomed members from many near-by Auxiliaries who attended the 80th Anniversary of the W.M.S. Auxiliary, of *Harrington.* Mrs. J. F. Adamson, of *Stratford* was Guest Speaker; the Rev. C. Lewis of *Atwood* brought the Presbytery greetings, and greetings from the Presbyterial were brought by Mrs. Cleland, of *Listowel.* The historical sketch was given by Miss Gretta Clark, and the Rev. R. Sinclair and Mrs. Quance sang a duet. Miss Janet McLachlin, of *Stratford,* cut the birthday cake.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH
415 WALMER ROAD., APT. 16,
TORONTO 10, ONT.
PRESS SECRETARY

The 1958 Annual Meeting of the Synodical Society of *Toronto* and *Kingston* will be held in Calvin Presbyterian Church, *Toronto,* on April 15, 16 and 17. Will those wishing billets please write the billeting convener, Mrs. Charles Yates, 52 Woodington Ave., *Toronto* 6, Ontario. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Ave., *Toronto* 12, Ontario, or by telephoning Hu. 8-5966.

BARRIE PRESBYTERIAL — At the Thank-offering Meeting of the Dorothy Lukes W.M.S. Auxiliary of Knox Presbyterian Church, *Barrie,* Mrs. William McEachern of *Orillia,* the Guest Speaker, was introduced by Mrs. A. C. Stewart, of *Midland.* She brought greetings from the Council Executive, and told of the W.M.S. work among new Canadians and the Overseas Mission Work.

NORTH BAY PRESBYTERIAL — Celebrating their 25th Anniversary, the Dorothy Douglas Auxiliary, W.M.S. of Knox Presbyterian Church, *Sudbury,* held a re-union Banquet, with some 50 guests in attendance. Letters from former members now living in *Victoria* and *Nelson,* B.C. were read, and Mrs. A. G. Rintoul, of *Toronto,* widow of the minister of Knox Church when the group was formed, was the Dinner Speaker. President, Mrs. N. Armstrong presided, and the Devotional was given by Mrs. W. Edgar, assisted by former Presidents. Mrs. A. E. Fairbrother, President of *North Bay* Presbyterial addressed the meeting.

The Rev. J. N. and Mrs. McFaul of *Oakville* substituted for the Rev. J. S. and Mrs. Roe, who were unable to be present. Mrs. Leah Stewart convened the Banquet and the lovely floral centre piece was the gift of the Florence Graham, W.M.S. Auxiliary. Music was provided by Mrs. Vera Taylor, and Mrs. Morley Kerr convened the Social Hour.

ORANGEVILLE PRESBYTERIAL — The Sectional Rally of this Presbyterial was held in Erskine Presbyterian Church, *Dundalk,* with Mrs. Elvin Whitten, Chairman, and the Rev. Donald Sinclair, giving the Devotional. The Rev. Joseph Muchan, of Evangel Hall, *Toronto,* who was minister at Maple Valley 19 years ago, before going to the Bhil Field, *India,* was introduced as Guest Speaker by Mrs. Neil Stewart of *Maple Valley,* and described his Evangel Hall work as Preaching, Personal and Practical Evangelism. Mrs. R. W. Lindsay welcomed members and Mrs. Joseph Grainger, *Hornings* Mills, replied. Mrs. Elvin Whitten thanked the Speaker, and the Erskine W.M.S. Auxiliary members were hostesses at the Social Hour.

The Sunshine Mission Band of *Swinton Park* Presbyterian Church held a Thank-offering Service, when the Rev. Norman Caswell spoke to the children, and Mary Haw, Donald Corbett and Donald McCormack, took part in the Programme.

ALGOMA PRESBYTERIAL—When the Josephine Nixon W.M.S., Auxiliary of Westminster Presbyterian Church *Sault Ste. Marie,* sponsored a dinner for the Girls' Explorer Group, head table guests were the Explorer Leaders, Mrs. Roland Logan and Mrs. Walter Campbell; Miss Dora Hunter, *Algoma* Presbyterial President; C.G.I.T. Leaders; Mrs. J. Williams and Miss Diana Downing; Mrs. J. R. Duke, Explorer Leader of St. Paul's Group; Presbyterial Vice-President, Mrs. Hugh Campbell, and the Westminster C.O.C. Leaders, Mrs. Stanley Slater and Mrs. Douglas Hallam.

BROCKVILLE PRESBYTERIAL—At the Family Night of the Senior W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Cardinal,* Ontario, the C.G.I.T. Group put on the Programme, which included a Candle-Lighting Service, and the C.O.C. gave a musical number, and told of Christmas in other lands.

SAUGEEN PRESBYTERIAL—The Fall Rally was held in Knox Presbyterian Church, *Palmerston,* with President Mrs. Don McArthur in the Chair. Miss Ruby Walker Regional Secretary, and Mrs. Grant McArthur spoke on "This Is Japan," and showed a film-trip introducing the study book. Discussion Groups were led by Mrs. Karl Schaefer, Miss M. Dodds, Miss D. Harbottle, and Mrs. Fred Draper. *Saugeen* Presbytery greetings were brought by the Rev. Alexander Clements.

EAST TORONTO PRESBYTERIAL—In memory of Mrs. Jean Bedford, an active member and officer of the

W.M.S. for many years, Life Membership Certificates were conferred upon Mrs. C. J. MacPhee and Miss Jessie Y. Kay, at the Thank-offering Meeting of the W.M.S. Auxiliaries of St. John's Presbyterian Church, *Toronto*. Miss Hilda Blackwell, of the Immigration Department of our Church was Guest Speaker.

Miss Olive Grant showed pictures of *Nigeria,* taken by Miss Laura Pelton, at the Thank-offering meeting of the Anna Cooper W.M.S. Auxiliary of Willowdale Presbyterian Church, *Toronto*. A Life Membership Certificate and Pin were presented to Mrs. Parsons, on behalf of the Society by Mrs. M. McLean. President Mrs. J. A. Butcher presided, followed by Home Helpers Secretary, Mrs. H. Chalk.

Friends of Miss Marion R. Webster, a recent graduate of the Missionary and Deaconess Training School, *Toronto,* will be interested to know of her appointment as Deaconess in Rogers Memorial Presbyterian Church, *Toronto,* where she was designated by the Rev. J. M. Milroy, M.A., B.D.

WEST TORONTO PRESBYTERIAL—At the Rally of West Toronto Presbyterial in York Memorial Church, *Toronto,* with President, Mrs. W. J. Agar, presiding, the Guest Speaker was Major, the Rev. David P. Rowland, M.C., C.D., D.D. The W.M.S. Workshop was led by Mrs. W. R. Adamson, Miss B. Barkley, Mrs. J. M. Burnett, and Miss Nellie Smith. Greetings from West Toronto Presbytery were brought by the Moderator, the Rev. A. J. Calder, B.A., D.D.; from East Toronto Presbyterial by Mrs. I. B. Kaine; from the Synodical by Mrs. J. Newstead, and from Council Executive by Mrs. W. R. Adamson.

At the Evening Session, the Rev. R. D. Duncanson, B.A., of *British Guiana* was Guest Speaker. The C.G.I.T. groups of York Memorial and Oakwood Churches sang, and Attendance Banners were presented to *Boston* and *Victoria* Auxiliaries. The Rev. D. P. Rowland pronounced the Benediction.

The Fall Tea of the Sloan Auxiliary W.M.S. of Parkdale Presbyterian Church, *Toronto,* was held at the home of Mrs. B. Hannigan. Mr. Wallace Thurston, Director of Music at Parkdale Church, arranged an enjoyable Musicale, featuring Mr. Jack Reid, well-known radio and television tenor, as Guest Soloist. Proceeds of this Tea are used for Life Membership Certificates.

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The Glad Tidings

Jan., Feb. missing

MARCH
1958
VOL. XXXIV

In the goodness of God's bounty,
Since ever time began
The maple trees have offered
Their sweet Spring gift to man!
L. M. C.

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EDITORIAL

"The Nightingale of The Psalms!"

(The Shepherd's Psalm — Psalm 23.)

by LEETA McCULLY CHERRY

THAT BEAUTIFULLY-DESCRIPTIVE TITLE was bestowed upon this most beloved of all the Psalms many long years ago by Henry Ward Beecher, when he wrote his famous tribute to what is, perhaps, the most famous religious poem in the Bible. I should like to quote it for you, just as it came from his brilliant and inspired pen—

"The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity, but it has filled the air of the whole world with melodious joy. Blessed be the day on which that Psalm was born! This song has charmed more griefs to rest than has all the philosophy of the world. It has chained in their dungeon more evil thoughts, more black doubts, more thieving sorrows than there are sands on the seashore. It has comforted the noble host of the poor; it has sung courage to the army of the disappointed; it has poured balm and consolation into the hearts of the sick, of captives, and the brokenhearted; of widows in their pinching griefs; of orphans in their loneliness. Dying soldiers have closed their eyes in peace and hope as it was read to them. Hospitals have been brightened. It has visited the prisoner and broken his chains, as it led him back to God again. It has made the dying Christian, the slave, freer than his master, and consoled those whom, dying, he left behind. And its work is not yet done. It will go on singing to our children through all generations of time; nor will it fold its wings until the last pilgrim is safe and time is ended. And then it shall fly back to the bosom of God, whence it came, and sing on, mingled with all those sounds of celestial joy which make Heaven musical for ever."

It has been very truly said that this twenty-third Psalm is the heart and source of all Christian song—so beautiful, so perfect, so heart-assuring, comforting and satisfying is this humble, yet magnificent, Shepherd's Psalm, which has become enshrined in Christian hearts everywhere, because its every word is filled with the lilt of truth, with abiding faith, and the strength of trust in God's eternal care and wisdom! And yet, it was written, centuries ago, by a young shepherd boy, keeping his father's sheep on the hills of Bethlehem—David, who in his later days was to become King, but who was the son of a race of shepherds, a young Jewish lad, born with the poetry of his race in his heart, and the song of his faith in his soul. Since they had always been of the shepherd heritage, the Hebrew people were thoroughly conversant with sheep and their ways, and, because of the solitary life led by the shepherds, alone with their sheep for weeks at a time among the quiet hills, in the calm stillness of the eastern nights and the watchful concern of the daytime hours, with the complete dependence of his flock upon his care at all times, poetry and perceptiveness became woven into their very being.

Sheep, where they are reared in great flocks, are always meant to have a shepherd with them. They are about one of the most dependent animals in the world. Alone, or in trouble, they are helpless and bewildered; with the shepherd they are safe and content. David, in his wise young heart, sensed the similarity between mankind and the sheep, and when he first sang, "The Lord is my Shepherd," alone with his sheep upon the hills of Palestine, he sang of what he knew and realized. His heart was full of wonder of the great God of his fathers', who was also the tender loving Shepherd, leading His people through all the pitfalls and dangers of this earthly life, even as he, a humble shepherd boy, would lead his trusting sheep safely through the perils and the needs which encompassed them. The shepherd, of whom we read so often in the Old Testament, is not merely a figure or an illustration; he is an historical fact, and to this day the shepherd life of the Holy Land remains practically unchanged since the days of Abraham and of David.

The shepherds of Palestine, who are the peasant-farmers of that land, still move with their flocks from place to place as pasturage dictates, but always the rearing of their flocks is their chief occupation. The age-old customs of the shepherd-guilds are still observed, and their traditions, secrets and duties are handed down from generation to generation, even as they have been for untold years, from the guilds of the pre-medieval age. To these men, the words of the 23rd Psalm are literally true and have a well-understood meaning in their daily lives, because many of these lines are statements of the simple requirements and actual duties of a Holy Land shepherd, whether he is watching over his sheep in this day and age, or remembering his ancestors, who in that same ancient land herded their flocks some 6,000 years ago.

There is, for instance, the Ain Farah gorge, a wild ravine among the hills not far from Jerusalem, which to this day is the summer meeting-place of the shepherds, as it has been for time immemorial, when the old-world shepherds gathered there in the summer months to rest and water their flocks. There are many learned scholars who associate this spot with the locale of the 23rd Psalm, and wonder if, perhaps, David was resting there, too, with his father's flocks, when he wrote this immortal song, even as do the shepherd boys of Palestine today. It has always been a hard and strength-testing gorge to reach, but most desirable because of the sweet and wholesome water which still flows there. Often, now, as many as thirty or forty shepherds are gathered together there, with over a thousand sheep and goats in their care. Now, however, a roadway leads into it, and some of Jerusalem's water is piped from these sweet springs, but the customs and habits of the shepherds are still the same, and their care of the flocks does not change.

David knew all of these customs, and these places, from his own experience and heritage, and, as his song swelled in beauty and confidence from his heart, he was translating all these things into the simple words which have become so great and powerful—words which are today understood, cherished, and daily repeated by some of these old "guilds" of shepherds, who look upon this 23rd Psalm as their lodestone of guidance, and feel all of the age-old respect for their calling, because of it. "The Lord is my Shepherd, I shall not want," is completely understandable to them, because they know how implicitly their own helpless sheep trust them and have no fears or worries that food will not be there for them tomorrow—always, under their shepherd's care and guidance, they have grazed in plenty; always with him, they will! "He maketh me to lie down in green pastures," is an everyday happening with the Palestinian shepherd. His sheep will start grazing around 3.30 in the morning, and by ten o'clock they are ready to lie down and rest, contentedly putting on the good fat as they chew their cuds. For those earlier hours, the good shepherd chooses the rougher grazing; then gradually moves his flocks on into the sweeter, richer grasses, and for the coming hours of rest, he brings them to the cool shady place he knows about, those quiet "green pastures" which are really the best grazing of all the day. The wise shepherd, too, has known all through the years that sheep will not drink from fast-flowing, gurgling streams, though there are many of these coming through the high hills of the Holy Land. Usually, such waters quickly evaporate in the hot sun, but the shepherd will know of a place where a little pool has been formed among the shaded rocks, or else, with his own hands, he will dig out such a small reservoir. His sheep are thirsty; they must have water, so, gently he leads them to this sheltered spot, where the water is cool and still. In the words of David's Psalm—"He leadeth me beside the still waters."

It is said that the Holy Land sheep have much stronger herding instincts than those of other breeds. Each one has his own regular place in the grazing line which he retains throughout the day. There is always one small interval, however, when each sheep seeks out the shepherd for a few moments of affectionate petting, as though in need of comfort and reassurance. While the shepherd gently rubs his nose and ears, the sheep will rub against the legs of his keeper, or even rub its cheek against his face, while the shepherd sits on the grass—then, in complete content, each sheep goes back to its place in the feeding line. "He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake." The shepherd knows the full significance of that line, for he loves his sheep, calls them by name, and can recognize them even in the dark, just by running his hands over them. The sheep know this, and respond in kind.

"Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me. Thy rod and thy staff, they comfort me." What a true picture this is of what both sheep and shepherd in the Holy Land know so well, for there is an actual Valley of the Shadow of Death in Palestine, just south of the Jericho Road leading from Jerusalem to the Dead Sea, and through this dangerous valley, because of climate and grazing conditions, every sheepherder must move his sheep for seasonal feeding each year. It is a dreaded trip. The narrow passage through the mountain range is a deep valley, 4½ miles long, only 10 or 12 feet wide at the bottom, and with side walls over 1,500 feet high in places. The heavily-eroded bottom has gullies seven and eight feet deep, caused by the frequent cloudbursts, which make travelling through it a difficult undertaking. It is actually so narrow in places that even a sheep cannot turn around. Even so, from the earliest Old Testament days, a passage has been maintained here by the shepherds for their flocks, but it is an unwritten law that flocks must go up the valley only in the morning; down, in the evening hours.

At one place, half way across, the path is cut by an 8-ft. gully, with one section of the path about 18 inches higher than the other. The frightened sheep often refuse to jump across, but the shepherd first coaxes, and then, if need be, forces the sheep to make the leap. Sometimes the sheep slips, and falls into the deep gully, but always the shepherd, with his rod and crook, lifts the terrified animal to safety and kindly treats its wounds. Sometimes a wild animal is the threat. The lead sheep, then, can only baa a warning, but the watchful shepherd hears the cry of distress, hurls his heavy staff with deadly aim, and the enemy is knocked into the gully. Even in the valley of fear, the sheep are kept from evil and danger through the protecting care of the shepherd they trust. No doubt David had often helped his sheep through this hazardous valley.

When the shepherds, even of today, repeat—"Thou preparest a table before me in the presence of mine enemies"—they know that David was probably thinking of the poisonous plants which still grow on the grazing grounds of the Holy Land. The shepherd must always go ahead of his flock in the Spring, digging out all of these plants and roots he can find. These he lays on the little stone pyres, some of which are still there from Old Testament days. These are burned, and when the sheep are led into this carefully-prepared pasture, although the enemy plants are still there, they have been made harmless, and the flock eats in peace and safety. The table has been prepared for them! Then, too, in the summer months, often the shepherd must shelter his sheep at night in a mountain cave. Always he feeds them a little extra grain as they arrive, to supplement the grazing, and often, while they eat, some wild beast may spy upon them, but he fears to attack, because the shepherd is there with his staff, his sling and his bag of little stones which he can throw with such deadly precision. Here, too, "the table is prepared in the presence of the enemy."

When the flock returns to the sheepfold for the night, the shepherd lays his rod across the top of the gateway, just above the backs of the sheep, so that each enters in single file, and, as it passes, it is counted and examined for burrs in the ears, snags in the cheek, or hurt eyes. Close beside the gateway, there is always an earthen bowl of olive oil and a large stone jar of water. The careful shepherd cleanses any wounds he may find, dips his hand in the oil and anoints the injury. Then an overflowing cup of water is offered to the animal, and, if it is fevered, the grateful sheep will sink its nose deep into the cool water and drink until it is refreshed. When all his sheep are at rest in the fold, and only then, the shepherd takes his rest. Out on the range, he wraps himself in his hand-spun woolen coat, or "aba," and lies down across the doorway, facing the sheep, and, with his staff beside him, he is prepared to protect his charges at any time. If the "fold" is a space behind his own home, with but one entrance and surrounded by a high wall, he will sleep on the roof of his dwelling, wrapped in his aba and ready for instant rescue should robbers attempt to climb the wall.

How wonderfully true, then, is the meaning behind, and the symbolism of, the next line—"Thou anointest my head with oil; my cup runneth over." How often must David have given this very care and attention to his own sheep, and how well he knew that in a good shepherd's care the sheep could always rest in security, peace, and abiding trust! How natural, then, it was for his heart to rise in song, and faith in the divine Good Shepherd, as he knew the shepherds of the sheep of the flocks, and to rejoice that, with all mankind, he could say—"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord, forever!"

All through the centuries, Psalmist and Prophet alike have gone to the shepherd and his flock to illustrate the care of God for His people—nothing has so touched the hearts of men as has this conception of the Good Shepherd. Even the walls of the Catacombs are covered with the figure of the Shepherd, representing Christ, although these early Christians had lived and died before there was, for at least two centuries, any known attempt at a portrait of Christ. It was enough for them to picture Him as the Shepherd. Sometimes, in these drawings, He stands with a lamb on His shoulders; sometimes He is surrounded by the sheep waiting to be fed from His hands; sometimes, He is seated, playing the shepherd's pipe, as the shepherds do to this day, and His flock is gathered close about Him in love and safety. Always He is the tender Shepherd, who cares for His sheep, knows them by name, and leads them. And, in that beautiful 10th Chapter of St. John's Gospel, Jesus, Himself, gives that same assurance that He is the Good Shepherd—"I am the good shepherd; the good shepherd giveth His life for the sheep"; and again—"I am the good shepherd, and know my sheep, and am known of mine." Remembering this, why should our hearts be troubled, or doubts and fears harass our lives? We are *always* in His care. "The Lord IS my shepherd, I shall not want."—the "nightingale note" of Psalm and Gospels alike!

Sanctuary

"Let us put by some hour of every day
For holy things! . . . some little hour
Wherein to hold rapt converse with the soul,
Swept by the winnowing of unseen wings,
And touched by the white Light Ineffable."

(Selected)

PRAYER

GIVE EAR TO OUR PRAYER, O God, and hide not Thyself from our supplications.

O Merciful Father look down upon Thy children as they seek communion with Thee, through Jesus Christ, Thy Son, our Redeemer.

We would be put in remembrance of the times we have forgotten Thee and Thy loving care of us; (Pause) of the commandments of Thine which we have disobeyed; (Pause) of the services of love which we have withheld from Thee, in that we did not give understanding service and love to some of Thy lonely and needy children when opportunity was given us to do so. (Pause)

Give to us the faith, O Father, that we may be thankful, and rejoice that Thy love is great enough to blot out all our sins, which we now ask Thee to do. (Pause).

We pray Thee, Holy Spirit, to think within us, and control our minds and wills that we may from day to day be more and more yielded to Thy will and plan for us.

Enable us, O Lord, our God, to be Christians not only in the words we utter, but also in our deeds.

Give us the courage to follow where Thy Spirit would lead.

Keep us from self-pity and self-indulgence: from a critical, attitude towards people with whom we live and work. Make us forgiving even as we hope to be forgiven.

Our Father we pray not only for ourselves but for people known to us who are in special need of comfort, strength, guidance, forgiveness and cleansing. In Thine own way cause them to know Thy presence with them, as now we bring them to Thee. (Pause).

We ask for those known and not known to us, who in far-away and lonely places are lifting high the lamp of truth. All ministers of the Gospel of Christ. All Missionaries in overseas fields and in Canada. All doctors, nurses, social workers, teachers, and all who seek to establish peace between individual and individual, group and group, nation and nation. All who, in their homes, their recreation, and where they earn their daily bread, endeavour to witness by their lives that joy, victory, and satisfaction come through fellowship with Jesus Christ, and obedience to Him.

Accept our thanks for Thy gift of Jesus Christ, and for the sure hope and promise of an endless life which we have through Him, in whose name we pray. Amen.

"Their Works Do Follow Them!"

(A Tribute to Mrs. H. C. F. Burkwall, and Miss Phemia Lamont, written at the request of the Council Executive by Mrs. W. R. Adamson, Immediate Past President.)

We wish to pay tribute to two members of the staff of the Women's Missionary Society (W.D.) who were faithful stewards of Jesus Christ. Mrs. Burkwall, who passed away in a Prince Edward Island Hospital on October 31st, 1957, was better known to us as Miss Ethel Reid, who, in 1911, went to South China as a Missionary of our Society, where she served for twenty years.

In 1930, she married the Rev. Mr. Burkwall, who was Secretary of the British and Foreign Bible Society in Canton, China. After their return to Canada, she continued to serve the Chinese people here. The Chinese people, both in Canada and the Orient, have lost a loved friend and counsellor, and we mourn the loss of a faithful member of our Society.

Miss Phemia Lamont passed away in Toronto last December. She was a graduate of the University of Chicago, and worked in the United States in Y.W.C.A. and in Missionary work. When adjustments were being made in our Church in 1925, Miss Lamont offered her services and worked as Field Secretary from 1926 to 1941. She travelled across our country in all kinds of weather, gathering together the women and children; encouraging the faithful women who were carrying on the work of our Society; and guiding the women who were endeavouring to form Organizations in their own homes, until a church was built.

Her pioneer spirit was outstanding, and her genial, happy disposition did much toward making our Society what it is today, especially in the rural areas. At her retirement in 1941, she continued to take a keen interest in our work, and never missed any meetings which were held in Toronto.

We feel that these two women should be an inspiration to the members of our Society for their fidelity to the Society and the zeal with which they rendered service. Our sincere sympathy is extended to their relatives and friends.

"Father, to Thee our knee we bow,
This earth is not a place of tombs,
We are but in the nursery now,
They, in the upper rooms."

The Order of Deaconesses

Backward and Forward from our Fiftieth Anniversary

by ISABELLA T. HUNTER

NOTE

During the year 1958, the Fiftieth Anniversary of the Order of Deaconesses in the Presbyterian Church in Canada, a series of articles on deaconesses, their training and their work, will appear in THE GLAD TIDINGS.

The women of the Women's Missionary Society should be keenly interested in the deaconesses and the School in which they are trained. The oversight and management of the Missionary and Deaconess Training School is the responsibility of a Board of the General Assembly — the Missionary and Deaconess Training School Board. While the School is neither financed nor administered by the Women's Missionary Society, the Society depends upon its graduates to fill the positions, where trained workers are needed, in the various departments of the Society's work.

"WE MUST PROVIDE training for the young women we are sending to our mission fields." These may not be the exact words but they sum up the thinking of the members of the Woman's Foreign Missionary Society which culminated in the opening of the Ewart Training Home in October 1897. No doubt the women had given earnest thought and consideration to the training for the Deaconess Institution established only ten years previously by the Church of Scotland, and in the very new work being carried on in Toronto at the Methodist National Training School. It is a tribute to their deep insight into the essential needs of the work that the curriculum and standards of the Home have remained basically unchanged through the fifty years of its history. While the primary aim of the Home was to train foreign missionaries, its doors were open "to any who wish to avail themselves of the many opportunities of usefulness and improvement which the institution offers."

The Ewart Training Home received its name in memory of Mrs. Thomas Ewart, who was the president of the Woman's Foreign Missionary Society. The first location was in a rented house on Church Street but, within two years, it was necessary to move to larger quarters located at 74 Charles Street. From 1897 to June 1908, the Ewart Training Home was supported by the Woman's Foreign Missionary Society (W.D.), and was under the joint management of that Society and the Foreign Mission Committee.

In a small booklet issued from the Ewart Home, we read "The Ewart Training Home was organized in response to what was believed to be a pressing need in the work of the W.F.M.S. Ten years of experience have not weakened that conviction . . . The earnest wish of the friends of the Home is that the field of its operations may be widened for greater usefulness. It is now hoped that the Church, in the near future, will give its official sanction to the training of women workers as assistants in congregations, city missions, and other departments of Home Mission service with public recognition of their appointment, as is now done in the case of those for foreign work."

In June 1907, the Presbytery of Toronto presented to the General Assembly, meeting in Montreal, an overture asking Assembly "to express approval of the changing of the constitution of the (Ewart Training) Home, with a view to the broadening of its scope and its support, and to approve at the same time of some method by which graduates may be specially designated by the Church when entering their work."

To the same General Assembly, the Presbytery of Winnipeg and the Synod of Manitoba presented an overture asking Assembly "to take steps to set apart an order of women who shall be known as deaconesses, who shall serve the church as nurses, visitors, dispensers of charity, and in any other way that may prove to be desirable."

The General Assembly referred the whole matter to a Committee which reported in 1908. The recommendations of the Committee were accepted, the Order of Deaconesses for the Presbyterian Church in Canada was instituted, and the scope of the Ewart Training Home was enlarged, making it an institution for the training of women for the missionary and deaconess work of the Church. A Board of Management was appointed, charged with the oversight and management of the Home and with general oversight of deaconess work throughout the Church. Provision was also made for the granting of a diploma and for the designation of those graduates who were proceeding to service overseas or at home.

With larger numbers accompanying the enlarged functions of the School, a new abode was again necessary. This time the move was made to 60 Grosvenor Street, and the Home was then called The Presbyterian Missionary and Deaconess Training Home.

No remembrance of this period in the background of the Order of Deaconesses would be complete without mention of the Superintendents of the Training Home—Mrs. Anna Ross, 1898-1899; Mrs. E. Livingston, 1899-1913; Miss Margaret A. Grant (later Mrs. Thomas McMillan) 1913-1918; and Miss Jean MacDonald, B.A. 1918-1925.

In her own way, each gave a lasting contribution to the Home and left a cherished memory in the hearts of the students.

More changes were yet to be written into the history of The Presbyterian Missionary and Deaconess Training Home. In the allocation of property following the historic decision in June 1925, "60 Grosvenor" was given to The United Church of Canada. The Presbyterian Missionary and Deaconess Training Home was re-born out of the faith of such friends as Mrs. Daniel Strachan, Mrs. D. T. L. McKerroll, Miss Elizabeth Burns, and Mr. R. J. Lillico, who was Chairman of the Deaconess Board. The first location was in a rented house on Huron Street, with Mrs. Lord in charge and Miss Irene Stringer enrolled as the first student. Another temporary move was made to 104 Bedford Road, and in September 1927 the General Assembly, having been petitioned for permanent quarters for the Training Home, purchased the property at 156 St. George Street. The following month fourteen students in training were in residence, with Miss Winifred Ferguson as principal. Miss Ferguson shared in the work of establishing new study courses and supervising practical work. She also took the renovation of the house and the

Missionary and Deaconess Training School, Toronto furnishing of the "home" as part of her task.

Following Miss Ferguson's resignation in 1939, Miss Louise A. Reith, M.A., served as acting-principal. In 1940 Mrs. H. Ralston, B.A. came to "156" as principal, occupying the position until 1957. Her successor, Miss Margaret Webster, B.A., was granted a year for study and will take up her duties in the School in September 1958. In the interim, Miss Lily M. Macarthur, a graduate of the School and a much-loved worker throughout the Church, is carrying on as Acting-Dean.

Because it was now associated with certain forms of social service work, it was felt that the word "home" was not the best to use in thinking of the residence and the work connected with it. In 1941 the name was changed to The Presbyterian Missionary and Deaconess Training School, and in 1942 the residence was given the name of Westminster House. It was during Mrs. Ralston's term that a dream of long-standing became a reality. An assembly hall was built at the rear of the residence and now provides an auditorium which can be used for social events and recreational games. The growth of the School again necessitated expansion and in 1956, the property at 83 Prince Arthur Avenue was purchased as a second residence. The Deaconess Board looks forward to the time, not too distant they hope, when there will be a new building, adequate for the training of women for full-time service in the church.

From its inception in 1897, the service rendered the Church through the Training School has been made possible through the co-operation of the principal and staff of Knox College. Generous service has also been given by individual ministers, lecturers, and other interested and qualified persons.

The Presbyterian Deaconess Alumnae Association was organized in 1916 as a means of keeping the graduates in touch with one another and with their Alma Mater. After the School was re-established in permanent quarters in 1927, Miss Ferguson assisted in the re-organization of the Alumnae Association. For a number of years, prior to 1925, the Alumnae Association expressed its wish to connect itself in a tangible way with the undergraduates by offering prizes for two essay competitions. The practice lapsed for a time and when the matter was again considered, it was agreed that a scholarship would be the medium of this contact. The first scholarship was presented in 1936 and, with the exception of one year, the presentation has been made annually since that time.

Looking back from the vantage point of the half century mark, one realizes that deaconess work has a very long history. Paul writes to the church at Rome of Phoebe who was "a servant (or deaconess) of the church," and it is possible that she was the prototype of the deaconesses who served in the early Christian church, consecrated by the laying on of the Episcopal hands. There were years when the work of the deaconess became obscured, and the orders of nuns became prominent. Finally there came a period of years when the deaconess order appeared to become extinct. In the nineteenth century devout and influential individuals began to give their lives and substance to helping the ill and the needy. Institutions, such as Pastor Fliedner's Deaconess House at Kaiserwerth, came into being and are still carrying on a nursing and spiritual ministry in many countries. Since that time the scope of deaconess work has broadened, and in our Presbyterian Church today we see the deaconess serving as director of religious education, as regional secretary, as congregational deaconess, as immigration and institutional worker, as well as missionary on national and overseas fields. When the Deaconess Board is able to bring to a satisfactory conclusion their hopes and plans for a course leading to a degree in Christian Education, the field of opportunity for the graduate deaconess will present other interesting avenues of service.

In the Jubilee Issue of the Alumnae publication, THE FOUR CORNERS, we read "It is generally conceded that the value of a seat of learning is the contribution made by its graduates to the happiness and betterment of their generation. Judged by this criterion, the Training School should hold a place of esteem and affection in the heart of the Church, for its graduates and students have brought hope of heart, peace of mind, and comfort of body to people of many tongues."

"I am the Door"

A traveller once, when skies were rose and gold
With Syrian sunset, paused beside the fold
Where an Arabian shepherd housed his flock;
Only a circling wall of rough grey rock—
No door, no gate, but just an opening wide
Enough for snowy, huddling sheep, to come inside.
"So," questioned he, "then no wild beasts you dread?"
"Ah, yes, the wolf is near," the shepherd said.
"But"—strange and sweet the words divine of yore
Fell on his startled ear: "I am the door!
When skies are sown with stars and I may trace
The velvet shadows in this narrow space,
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know.
Nor need my cherished flock close-sheltered, warm,
Fear ravening wolf, save o'er my prostrate form."
O word of Christ—illumined evermore
For us His timid sheep—"I am the Door."

NEW APPOINTMENT TO NIGERIA

By

MARY E. WHALE, B.A.

MISS DOROTHY BULMER, L.R.C.T.

MISS DOROTHY BULMER, L.R.C.T., came on the staff of the Women's Missionary Society W.D. last July. It is our hope that during this year she will proceed to her field of work, in the Calabar Mission in Nigeria.

Miss Bulmer is a native of Windsor, Ontario. She received her early education in that city and there began studies in her chosen career: music. Following the steps which have led to a senior diploma in music, Miss Bulmer came to Toronto where she studied at the Royal Conservatory of Music and obtained an L.R.C.T. diploma. She taught music for several years in Toronto, then attended the Toronto Teachers' College, obtaining an elementary school certificate. After graduation from Teachers' College, Miss Bulmer came on our staff and spent the summer months studying and working at camps. She entered the Missionary and Deaconess Training School last September to take at least a year's study in Theology.

You will recall that the W.M.S. sent the first Canadian Presbyterian staff to aid in the Calabar Mission of the Church of Scotland. The team of Miss Agnes Gollan and Miss Joan Rochemont (Mrs. Kristensen) was broken up when the latter was married. Miss Bulmer's appointment brings us up to the original commitment to this work. It is expected that Miss Bulmer will join Miss Gollan, after language study, in a leadership programme for girls and young people.

UP TO THE MINUTE IN NIGERIA

A LETTER FROM MISS GOLLAN has just come to hand which announces good news in her work there (We hope that many of you will see the whole letter as we put it in circulation.) Staff has been found for the Girls' School in Ibiaku, and Miss Gollan has been freed for work in leadership training. She will work with one of the Church of Scotland missionaries, in the task for which she feels called to Nigeria.

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MR. S. C. CHEN (Su-ti Tan) IN CANADA

MR. S. C. CHEN has been known to members of the W.M.S. and others in our Church for a long time. (If you look in old Glad Tidings, you will see his picture with Miss Isabel Taylor. He is better known to us as Su-ti Tan, his Formosan name.) Mr. Chen has been in Canada for six months. He arrived in Vancouver during the meeting of the General Assembly last June. Since that time, he has been in camps, speaking in churches, auditing lectures in education, observing in schools, and taking a bit of music.

Mr. Chen is principal of the middle schools (girls' and boys') in Tamsui, Formosa. He was educated in the boys' school. Part of his education was in music, in which he proved himself proficient. In this field he was first pupil, then colleague, of Miss Taylor. Together they build a tradition for music, particularly, but for other arts as well in the middle schools. If you could hear a concert put on by the boys and girls today, see the dramatic presentation, with staging done within the school, sets built by the art department, music forming the high point of the programme, you would realize what has been done to develop the gifts of a most artistic people.

In these past few years, the years since the war, Mr. Chen has become principal of both girls' and boys' schools. He has faced many problems which arise out of a time of war, out of a change of type of government, and of official language. With his Canadian and Formosan colleagues, he has worked out many of these problems, until now the schools are at a place where with strong leadership and a programme of progress, they may make a greater contribution to the life and welfare of Formosa.

From time to time in his busy schedule, Mr. Chen has been able to place before a few of the Canadian Presbyterian people, the challenge of a Christian-supported middle school programme in his land today. While the government regulations, curriculum, and military training (training we recognize as needful for Formosa, but which we regret being a necessity) must be obeyed, there is much more to the programme of a Christian residential school than official requirements. Young people come under Christian influence. They are helped to face life in their country from the standpoint of a Christian standard. As we have noted above, time is taken for the gentler arts, a training which is sorely needed to offset the vigorous military training. Formosa needs the strength of Christian leadership in every walk of life. Its Church life needs a highly trained ministry. The vision of schools sending forth young people equipped with the best training that it is possible to give, is the vision Su-ti Chen has for his land, and for the schools he heads. It is this vision he is sharing with us in these days. It is one which challenges us. It is also one which will call upon great resources of mind and spirit, as well as material gifts, both in Formosa and in Canada if we respond. We have been dreaming the vision might become reality under God's guidance. We pass the vision on to you!

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Your Prayers are asked

—For all who plan for, and take part in, the Synodical Annual meetings; for those who attend the meetings, that they may be so challenged and inspired that they in turn may challenge and inspire others.

—For all who shared in the World Day of Prayer service, that the world fellowship of that day may continue to be very real to them, and that they may be more aware of the need for the stewardship of prayer.

—For all within our boundaries who are suffering because of unemployment. May all in positions of authority, and those able to give assistance, be so guided by the Great Giver of all, that all wants may be supplied.

—For our Indian schools that during this period of adjustment there may be patient understanding in dealing with the many problems.

—For Miss Dorothy Bulmer as she completes her year at the Deaconess Training School, and prepares to take her place on the Nigerian field. Pray that she may be given guidance on how she may best fit herself for the task she has been called to do.

—For Mr. Su-ti Tan (S. C. Chen): That his time in Canada may be blessed. That he may carry back to his work in Formosa such ideas and inspiration which may be a blessing to him in his work. Pray that we in Canada, and those in Formosa, who are concerned and responsible for education in Formosa may be guided to do God's will in these critical days in Formosa and in the whole world.

What is My Task?

THE STEWARDSHIP OF PRAYER

by MARGARET F. KENNEDY,

Bhil Field, India

WHAT TO DO! It is early morning in a village where we have come to visit the Christian families. Last night we heard that a young man of the village had run away from his training school. He is a promising young man in comparison with others of his group. Obviously he should be saved from the deadening economic status of seasonal day labour. Therefore he had been granted a small scholarship to enable him to learn tailoring in a vocational school. On graduation he would be loaned a sewing machine until he earned enough to put down a deposit on a new one. Four weeks ago at exam time, he had run home, a second offense, typical of the instability of village boys who have known no schooling or discipline.

We must go down and speak to the boy severely. We must point out that all the scholarship money must now be returned. Where would he get it? We must point out that he has lost his last chance. But we want him to finish! We want him to give leadership! The morale of the village group needs that he should succeed; failure and frustration are all too common. O Lord, only Thy wisdom can show the way! We cannot read the hearts of men to understand their fears and doubts. Here was a time when prayer was very real and stirring to a small group of us.

We went down to the village. We talked with the young man, who was utterly despondent, yet a little face-savingly defiant. An hour later, we were still talking when there came the noise of a motor bike. "The Sahib," everyone said! How could it be? Why would the Principal of the Training School, twenty miles away, come that morning to look out a young black sheep! But it was he, and the upshot of our conference was that our young friend, sincerely sorry now it seemed, is to have another chance to write his exams, and so perhaps get the coveted machine.

This recent incident made me realize all over again how foolish and lazy we are most of the time in making use of the great gift of prayer. We had to pray, and pray earnestly, that morning because it could be a turning point in a man's life. At how many other times does God seek to reach down and help in our own and in others' lives, and we do not turn to Him! God, the All-Powerful, shows Himself in the guise of a loving parent, who seeks to have each child fully develop in personality and usefulness. The skill to mould our lives into things of beauty and power is His, yet we go on, pushing ourselves forward, developing all sorts of uncomfortable habits and characteristics. Our standards sink lower, and we become satisfied with our own little bit of wisdom, our own narrow sphere of influence. We spoil God's plan for us. He, at a cost we cannot comprehend, would have each of us reveal at least some facets of the loveliness and the firmness of Christ's life in our own character, in our daily living, in our relationship and influence with others. We are citizens of the Kingdom of God, and through us the completeness of the God-life should be shown in the world. Is it not shocking to think how far removed we are from showing any such spectacle?

The early Christians surprised their Roman overlords on two counts: their love for one another was so selfless, and in their relationship with others, they could not be offended. How did they become like that? They *lived* in the company of their unseen Lord. They waited on His guidance. Their joy was the daily infilling of His Spirit. The same Lord gives the same promises today. "Why do we do ourselves this wrong that we are not always strong!" You have some decision to make in your life; you cannot see what the outcome of your decision will be, but you decide according to the circumstances known to you. God is not bound by time. He does know the possible outcomes, and He wants the decision made that will enrich your life. His wisdom is at your disposal if you want it, if you turn and ask for it, if you believe! Remember the father of the epileptic boy? He turned to Jesus and said, "If you can, have pity on us and help us." "If I can!" Jesus replied, "Why, all things are possible to him who believes." (Weymouth translation).

What do we believe? What is before us that we should believe in order to pray? In brief, this—God, as a Father, wants us to come to Him to share the thoughts and doings of our lives. The force of evil that divorces us from God, that stunts and corrupts our lives, has been overcome by the life, death, and resurrection of Jesus Christ. In Christ, the true man was seen, self-controlled, resolute for the truth, compassionate for the distressed and fallen. This life He literally gives to us, would implant in our spirits, if we recognize and believe that this is what we need, if we forego our own will to have His will fulfilled in us. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The evidence of that abiding glowed in those early Christians, but it seems to me, it only peeps out now and then in us today.

A Steward is one to whom something is entrusted. Stewards in their work benefit daily from their own functioning. You and I, as Christians, are stewards of God's life-giving Message and we can function only as we know His presence and wishes. It has been said, "Prayer is not magic, it is alignment with God." Through prayer God's power is focused on our lives, and through us on the lives of others. Besides ourselves, how many around us need to be brought into line with God that we may all find the true meaning of and thus the acceptance and use of life's happenings. "Thy Kingdom come" in us and in all others around us—do we really mean it? What of habits? Are we more thoughtless of others than we once were? Do we lightly criticize all and sundry? Knowing our own weakness, are we concerned to pray for ourselves and others, that we may reach the heights intended.

If you have Oswald Chamber's "My Utmost for His Highest," read the page for December 27th. He tells of the battle of the spirit in man:

> "The battle is lost or won in the secret places of the will before God, never first in the external world. The Spirit of God apprehends me, and I am obliged to get alone with God and fight the battle out before Him. Until this is done, I lose every time. . . . The reason the battle is not won is because I try to win it in the external world first . . ."

Many times crises come in our lives or in the lives of others around us, or in the life of nations. How wide is our prayer interest? Our reaction of each crisis shows the way we are going. To quote Chambers again, "We either go towards a more dilatory and useless type of Christian life, or we become more and more ablaze for the glory of God—my utmost for *His* highest."

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In Remembrance

Mrs. Adam Gray	Atwood, Ont.	Stratford Presbyterial
Mrs. Walter Scott	Guelph, Ont.	Guelph Presbyterial
Mrs. A. Young	Guelph, Ont.	Guelph Presbyterial
Mrs. Gordon Bisset	Goderich, Ont.	Huron Presbyterial
Mrs. Mary Orr	Chippawa, Ont.	Niagara Presbyterial
Mrs. Bessie M. Mitchener	Chippawa, Ont.	Niagara Presbyterial
Mrs. Jean Batten	Sarnia, Ont.	Sarnia Presbyterial
Mrs. Lawrence Grogan	West Adelaide, Ont.	Sarnia Presbyterial
Mrs. James McCall Marshall	Normanby, Ont.	Saugeen Presbyterial
Mrs. J. Leslie	Brandon, Man.	Brandon Presbyterial
Mrs. R. D. Bailey	Port Credit, Ont.	West Toronto Presbyterial

HOSPITAL VISITORS

by THE REV. W. G. MACLEAN, M.A., B.D., D.D.

I HAVE BEEN invited by the Editor of "The Glad Tidings" to write an article on the above subject, from the viewpoint of a member of Presbytery. This I gladly do, first because I have been Convener of Hospital Visiting, and know at first hand the supreme value of such work; and, second, because I doubt very much if this Presbyterian Church of our's is alive to the clamant need for Social Service to be done in the name of the Church.

At every General Assembly, two things take up valuable time — Financial and Articles of Faith. Year after year, we demand that the Budget should be increased and that our faith should be re-stated—both of which, of course, deserve careful and detailed scrutiny, but in our enthusiasm for both, it is possible to lose sight of the Social Work of the Church. Our Church is definitely remiss in the furtherance of such work. The fundamental truth of the Christian faith rests upon an "opus operatum," a thing done, and its motto is "Go thou and do likewise".

Acted fury requires to be put on the stage of human history. Unfortunately, for the most part, our Christian faith has remained an unacted drama in our Social life. Thomas Carlyle made a bitter attack on the "modern belief" in civilization - by - talk, whether in Church or State, which, according to him, leads first to the reign of Cant, and finally to the bottomless pit. Goethe once said, "The highest cannot be spoken". No, but it can be acted, which is far better — the action illustrated by the Parable of the Good Samaritan. "Ye shall be witnesses of me" — witnesses of Christ — gentle, and meek, and lowly, large-hearted and sympathetic.

How much does our Church actually attempt along this line? I know of two endeavours, both of which have only just seen the light of day —one is "Armagh", the Presbyterian Home for Girls; the other is "Hospital Visitors". When I began my ministry, (ordained in 1914) two things were expected of you — preparation for Sunday Services, and systematic and continuous visitation of your Parish. It is true that if you were blessed with an Assistant, as I was, you, with the consent of your congregation, could give part of your time to service on "Education Authorities". But there were none of the innumerable Committees, both in and outside the Church, that make many a minister's life intolerable today. "Invisible during the week and incomprehensible on the Sunday" was a phrase thrown at many of our ministers in Scotland, meaning that he was in his study reading during the week, and so profound was his presentation that on the Sunday he was away above the heads of his people. Today, no minister in Canada is invisible on weekdays and nights, and too often the result is "nothing worth saying" on the Sunday.

Jesus was never weary of doing good. We often are. His Spirit was never fatigued. He never lost heart or faith. In point of fact, in the very act of helping people, there was a deep sense of satisfaction that banished his physical fatigue. Have you noticed that New Testament Christianity is predominantly, if not overwhelmingly, a masculine affair? No lady, for example, was included among the Apostles. Women, of course, played their noble and graceful part. To them, there are references in the Gospels, and in the incidents in which they are outstanding, some are, and always will be, the most memorable and moving.

But we are living in changed days. The Church of the Reformation has always declared that it is utter nonsense to say that the Minister, though he may have a specialized job and peculiar opportunities, has any special responsibility that doesn't rest on the laity for furthering God's Kingdom and building up His Church. If laymen contest this, then they ought to join the Church of Rome, where the Hierarchy accept entire responsibility. But even then, the Roman Church has Sisters of Mercy, and a magnificent work is theirs.

I have to confess with penitence that at the beginning of this venture of "Hospital Visitors" I was not particularly enthusiastic. My reasons were that I believed this kind of work should be done by Ministers, Deaconesses, and voluntary workers. But I soon realized that all these were not doing what was required to be done; Ministers, because like that unquiet spirit, were "running to and fro, and up and down upon the earth"; Deaconesses, because they were not sufficient, and too often they were called upon to hold down Mission Churches. As for Voluntary Visitors, I placed my faith chiefly in what they could do. Too often they would "get tired of doing good", and in view of the fact that the State, the Province, and the Municipalities, were more and more entering into this field, voluntary visitors, aside from the faithful few, were quietly withdrawing their help.

Perforce then, if this work was to be done effectively, we were compelled to look elsewhere—to certain women who were able and willing to undertake this kind of service. Let it be said that not just *any* woman is fitted for such a position. Her work requires to be planned; how much time she can give to this or that Hospital, to this or that Nursing Home; co-operation with the different Churches; and, above all, the kind of Christian sympathy and understanding required as she goes from ward to ward, carrying little gifts which she herself has created by co-operation with those sympathetic to her work.

Let me conclude with a few quotations from our "Hospital Visitors" Annual Report —

"One visits many Hospital patients who have little, or no connection with the Church. This reveals the importance of visitation, for, while visits are brief, I am grateful to have the privilege of speaking a word for Christ and occasionally offering a prayer, assured that, though mine is a weak effort, He is able and willing to use my puny efforts to touch hearts. Patients confined to Hospitals for a lengthy period anticipate the visit, and so often one hears, 'I knew you would be here!' or, 'I heard your voice and have been watching for you!' Sometimes only a word and clasp of the hand assure the patient of one's loving interest.

"All patients have a place on my prayer list, for great is the power of prayer. During the year, patients from as far East as Quebec, from Vancouver, U.S.A., Ontario, and from 22 points in Manitoba, were visited. Many expressed appreciation of the interest shown by our Church, and those who received one of the little books told of the encouragement they contained. Opportunity is given to chat with those awaiting word of the result of operations on their friends. Here is a common case — a worried-looking woman from the country who spent most of the day at the bedside of her dangerously-ill husband, knowing recovery was impossible. Each Monday she waited for me, and we spent half an hour together before entering the ward. I felt that my sympathy and interest, under God, meant everything to her.

"I am welcome at all Nursing Homes, and have been invited by the Matrons of these Homes to come, though it might not be a Visiting Day. Words cannot express the worth-whileness of this part of my work. During the year, your Visitor has received boxes of gifts from a number of churches. It would be difficult to estimate the value these contributions make to my work. The Book Shelf supplied by our Society, is a constant source of joy, and the bundle of "Glad Tidings" received monthly, finds a warm welcome. May I pay tribute to the leadership and encouragement given your Visitor by Miss Frieda Matthews, and express my appreciation of the co-operation of our Presbytery, under whom I work? May I be given strength to serve faithfully in this important field. The approximate number of visits made in 1957 was 5,010."

These brief quotations are taken from the Annual Report of Mrs. Bradley, our Hospital Visitor. I said at the beginning that our Church does very little in the way of Social Agencies, but I have been amazed at the ignorance of our people about the little we do. I have spent a good part of my life in various forms of

Social Service. There is an ever-increasing fascination in it — especially in a practical form of it. Christ said, "I will that ye be with me where I am." Where the sick, outcast, and weak are, there Christ is. That is work which bears fruit, visible fruit, abiding fruit. We are dealing here, not with words and ideas merely, but with living men and women.

In this article, I appeal for the Church's interest, sympathy, money, and, most of all, personal help. The blessing we bring to these sick people will be small, compared to the blessing and joy we ourselves shall receive.

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Reminder From Your Life Membership Secretary!

Requests for Life Membership, In Memoriam, and Junior Membership Certificates, also Junior Seals, should be sent to your Presbyterial Life Membership Secretary. In your Presbyterial, if you do not have a Life Membership Secretary then requests should be sent to your Synodical Life Membership Secretary. Payments for these Memberships should be made to your Presbyterial Treasurer.

Honorary Certificates are ordered from your Life Membership Secretary, Room 800, 100 Adelaide St. W., Toronto 1. Payments for Honorary Memberships should be sent to your Presbyterial Treasurer.

See instructions regarding ordering pins on page 48 of The Glad Tidings. For payment of pins make all cheques and money orders payable to the Presbyterian Women's Missionary Society.

(Mrs. H.) Edith Keefer,
Life Membership Secretary.

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ANNUAL COUNCIL MEETING

The Annual Council Meeting of the W.M.S. will be held in St. Paul's Presbyterian Church, Hamilton, Ontario from May 12 to 16, 1958, inclusive. Further details will be given later.

CO-OPERATIVE CORNER

The Church Welcomes New Arrivals!

by FRIEDA E. MATTHEWS

FOR THOSE of you who have arrived by ship at any of our Canadian ports there will be memories of the kindly help by representatives of the different churches. These men and women welcome the new arrivals in a very practical way. Although their first concern is for those of their own denomination yet they are always ready to give assistance wherever it is needed. Sometimes it means accompanying people to railway ticket offices or lunch room; sometimes helping them to find their relatives and friends or sometimes helping them to locate lodgings. Working together these representatives demonstrate to the new arrivals that the church in Canada welcomes them to their land of adoption.

In many of the towns and cities in our country, too, there have been welcoming committees organized in which the churches have been represented. During this past summer when many immigrants were coming into the Toronto area a civic committee was formed to be responsible for welcoming immigrants who were arriving by train and by plane.

An office was made available at the Union Station and teams of volunteers were on call to meet the trains. The Presbyterian teams were allotted one day a week and for sixteen hours, once a week, these teams, from twelve churches in Toronto East Presbytery, working with civic representatives and our Miss Hilda Blackwell, welcomed the immigrants. Again it was repetition of the service rendered at the port of entry—train connections to be made, tickets to be checked, relatives to be located or lodgings to be found.

At Malton airport there was the same co-operation. Our church volunteers with those of other churches were responsible for meeting the planes bringing in the immigrants. Often these planes came in the early morning hours but the church representatives were there. Our Presbyterian volunteers were under the capable direction of the Rev. Walter Welsh, who gave unstintingly of his time. Volunteers from twenty churches in the Presbytery of West Toronto, working with volunteers from other denominations, welcomed those who came by plane. The Presbyterian immigrants who did not have any relative or friend meeting them were brought to the Presbyterian Immigration Centre where they were welcomed by Miss Camilla Brecke. Our Society was able to co-operate with the Board of Missions in providing supplies needed.

The names of the newcomers were given either by telephone or letter to the minister and to the

Women's Missionary Society Welcome and Welfare Secretary in the area where they planned to reside.

What was done in Toronto we know was similar to what was accomplished in many other centres — representatives of church and civic groups working together to welcome, encourage and make friends with these people who are looking forward to finding happiness and freedom in this new land.

* * * * * * * * *

You and Your Auxiliary

Summarizing The Study On Japan

by LOUISE A. REITH, M.A.

GROUPS WHICH BEGAN the study on Japan in the autumn of 1957 will have finished, or soon will be finishing, the four programmes on Japan. Upon the completion of these programmes it would be a good idea to take a meeting to sum up what has been learned about Japan. You might find that you need another meeting or two to really make adequate use of or make the members aware of materials available on Japan through which they can continue their study.

Some groups may have begun the study on Japan by having a Quiz. This method could also be used as a beginning to the summary. What have the group members learned about Japan and the Christian Mission in that land? Questions like the following could be used:

- —What is the population of Japan?
- —What percentage of the people can read or write?
- —Approximately what percentage of that population is Christian?
- —How long have Protestant missionaries been in Japan?
- —What is the Japanese name for the United Church of Christ in Japan?
- —For what work in Japan is the Presbyterian Church in Canada responsible?
- —Who are the Canadian Presbyterian missionaries in Japan?
- —What ministers from Japan have studied or are studying in our Presbyterian Colleges in Canada?
- —What is the place of women in the Church in Japan?
- —What important convention is meeting in Japan in the summer of 1958?

(The answers to all these questions are to be found in the programme material.)

Have you used any filmstrips on Japan at your meetings? If not, one might be used to conclude the formal programmes. Two filmstrips especially related to the 1958 study are available through the Audio-Visual Committee of the Presbyterian Church in Canada, 63 St. George Street, Toronto 5.

- —*The Church in Nishio* with reading script which tells of the work of a rural church in Japan.—Rental—$1.00
- —*We Would Be Building* — Koreans rebuild their Church in Japan—with a double-sized 12-inch record. — Rental — $2.00

Have the members of your group brought books and articles in current magazines and papers to the attention of the group during the year? There have been many. This would be a good time for the members to bring such material, tell about it and generally share with each other what they have found. Here are a few examples:

- —Reader's Digest — September 1957—"Bridge to the Sun" by Gwen Terasaki—page 94
- —Reader's Digest — October 1957—"Which Way Japan?" —page 153
- —*Harper's Bazaar* — July 1957 —"A Japanese Grammar" by Cecil Beaton—page 21
- —*The Globe and Mail* (Toronto) — *Magazine Section,* October 19, 1957—"The delicate flavours of the Orient" by Lenore Clare—page 30 (including a recipe for Sukiyaki)
- —*The Glad Tidings*—e.g. Did you read the Miss Teen-Ager pages in January, February and March 1958?—You and Your Auxiliary page in February 1958?
- —*The Presbyterian Record* — e.g. Did you notice the cover January 1958?

  Did any one in your group read any of the following books?
- —*Ten Against the Storm* — M. N. and N. Y. Prichards
- —*Suddenly the Sun*—by Eleanor Hull
- —*In the Gray Rain*—by Hazel Severson McCartney
- —*The Broader Way*—Sumie Seo Mishima
- —*The Hidden Flower*—Pearl S. Buck

These articles and books are only a sample of the wealth of material available on Japan. Keep on watching for such material—read it and share it with your group members and other friends. Interesting booklets are available from The Japan Tourist Assoc., 48 Front Street, Toronto.

We hope that the programmes on Japan have served to arouse interest in that land, its people and the Church there. The study need not end when the programmes are completed. Each individual member can continue to watch for and share information. The "Summary" meeting will be very worthwhile if it serves to encourage members to be on the alert for information and to discuss the information with others, for the more this is done the more sincere will be their Christian concern for the world, and for the Mission of the Church in the world.

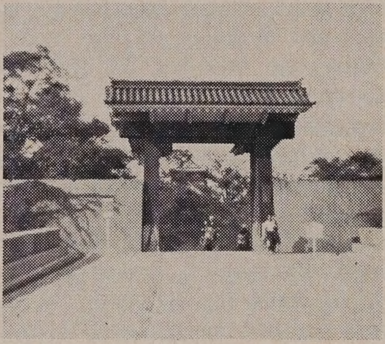
WESTWARD HO TO THE FAR EAST!

by JEAN E. BROWN

IF YOU EVER GO to Japan, what do you think you will see when you arrive? Snow-capped Mount "Fuji"? Cherry trees in blossom? Pretty little ladies in gaily coloured kimonos? It's hard to imagine.

Therefore, last September fifth I was up bright and early, full of excitement, because the big ship I had been on for two weeks was steaming into Yokohama harbour that very morning. I jumped out of my upper bunk and ran to the porthole. And there, bobbing up and down in the waves, were little Japanese fishing boats. We were in Japan at last! But Mount Fuji was hiding her face behind the early morning mist that day. And I knew that it was the wrong season for cherry blossoms.

However, as soon as the ship docked, two young ladies in the prettiest, gayest kimonos I had ever seen, their arms loaded with flowers, came to the gangplank to welcome our new Canadian Ambassador to Japan and his family, who were on the ship with us. Since then I have seen many ladies on the street, in stores, and on the trains, wearing the kimono, and I still want to stop and look at them (without staring too obviously, of course!). The older women wear dark, sober colours, suitable to their more dignified age. The younger women dress in the prettiest colours they can find, with their obi or sash in a contrasting colour. They look very graceful and feminine. I'm afraid many of us would have a hard time in a kimono, because we just don't walk and sit gracefully enough.



Inner Gate — Osako Castle

My next impression of Japan, was that everyone was in a hurry. The agent at the dock, who was helping me get my thirteen pieces of baggage through customs, ran everywhere he went. Then we climbed into a taxi and drove at breakneck speed into Tokyo. Tokyo now claims to be the largest city in the world. I would like to give it two more titles — the noisiest and the fastest. The object in driving anywhere in Tokyo seems to be to get there before anyone else. Little Japanese cars dart in and out everywhere, passing on any side that is open. Woe betide the pedestrian who foolishly tries to cross a street! To get anywhere, you must drive with your hand on the horn. If the horn is an ordinary one that no one pays any attention to, you have a louder one installed, as one missionary did.

After I had been in Japan a short time, I became a little more used to the noise of the cities and the hurrying crowds everywhere. I discovered that the Japanese take their minds off these inconveniences by placing little bits of beauty in the most unlikely places—like flowers in the trains and little bells tinkling in the breeze. A city like Osaka, where I live, is overcrowded and smoggy. Thousands of big, ugly smokestacks (that are making Japan the most prosperous country in the Far East) send out dirty smoke all over the city. Yet, if you take a ride on the electric train through downtown Osaka, you would think from the names of the stations that you were travelling through the beautiful countryside of old Japan. You board the train in the heart of Osaka at Umeda — Plum Grove, and go whizzing past the smokestacks to Sakuranomiya — Cherry Shrine, then past the twisted steel ruins of former factories to Morinomiya — Wood Shrine, and finally, if you are coming to visit me, you must get off at Tamatsukuri—Jewel Makers. All the time the train has been circling in an arc around Osaka Castle, which, with its many up-turned eaves and weird designs, looks as if it had been taken from an old Oriental fairy-tale and misplaced among the factories of a modern city.

Whether you are travelling on the train, or walking along the street, you will see many teen-age Japanese girls who look as if they are going to a C.G.I.T. meeting, because they are dressed in middies and dark skirts. This, however, is their school uniform.

Shortly after I arrived in Japan I started attending Korean churches every Sunday. If any of you think that your minister's sermon is difficult to follow, try sitting through a service in a language you don't understand. However, the services were never completely strange. The Korean people worship God so fervently that I could not help but know His Presence among us. And feeling His presence, I felt as one with these kindly people of whose language I knew so little. Before I attended my first Korean service, I knew about half a dozen words of Korean, one of them being Hananim —God. Over and over again during the prayers, hymns, and sermon I heard this word, Hananim. This was the assurance I needed that all of us in church were worshipping God together, and calling Him by His Name. It was in worshipping with the Korean Christians, when we were all bound together by the power and love of God, that the strangeness of this new country on the other side of the world disappeared.

Books you'll like!

REVIEWED BY LEETA McCULLY CHERRY

CALABAR by Donald M. McFarlan, M.A., Ph.D.

At Calabar in Eastern Nigeria, which is West Africa, the Church of Scotland Mission has been at work for over a hundred years. Established at Calabar, in what was then one of the most uncivilized parts of Africa, in a district which was itself a story of black bondage, the early pioneers of this Mission were Irish and Jamaican, but today the dedicated workers serving under the Church of Scotland Mission in Nigeria are missionary men and women, not only from Scotland, but from Germany, Estonia, and Holland—and now from Canada also! Our own Miss Agnes Gollan, B.A., whose interesting "Report From Nigeria" you read in the January issue of our "Glad Tidings" is one of these! Recently the Presbyterian Church in Canada committed itself to work in the Calabar area, along with the Church of Eastern Nigeria. As well as sending missionaries, our Church has offered a scholarship each year to a minister of the Nigerian Church to help him to gain experience in Canada. We are indeed sincerely involved and deeply interested in the mission work in Nigeria, and particularly so since the visit of Sir Francis and Lady Ibiam to Canada.

This book is the fascinating story of the beginning and the development of this work in Eastern Nigeria, and the author, who was for many years a missionary in one of the outposts of Calabar, knows from first-hand experience, the country, the work, and many of the people of whom he writes. It is a true and thrilling story of Christian lives "heroically spent in dispelling centuries-old ignorance and superstition, preaching the Christian religion, opening schools and training colleges, and checking the spread of disease, particularly leprosy, by establishing hospitals and clinics and by training nurses". Most of the book was written among the continual interruptions of a missionary's daily life, and as such is interesting, factual and convincing. Here is the inspiring story of the Itu Leper Colony; the Mary Slessor Memorial Home at Arochuko; the Boys' Vocational School at Ididep; and the remarkable Hope Waddell Training Institution; as well as the everyday life and customs of these people in a part of West Africa where Christianity has gone hand in hand with the development of formal education and the betterment of social conditions. Everyone should read this book! Price $1.00.

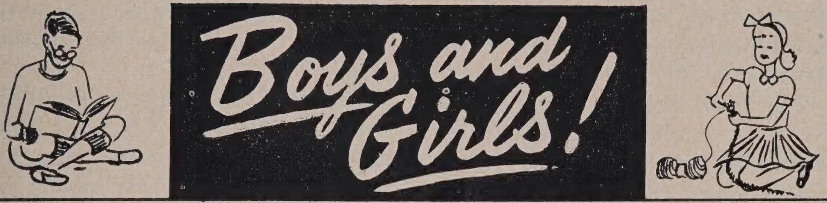
JOURNEY INTO MISSION by Philip Williams

This most interesting book is very apropos for us in this year of our Study on Japan, for it is the diary of a young Missionary, who spent five years of service there, as his first-term assignment; was then called back to America for work on his home Board Staff for some two years; and in May of last year was re-appointed to Japan, where, to quote his own words he and his wife "left our books and furniture and our hearts as well". He has gone back to continue his work under the United Church of Japan, feeling more than ever the importance of Japan in the future of Christ's Kingdom, and the joy of the job of working with her future leaders. In this diary, he has not only told of day-to-day experiences, and impressions of those first five years in Japan, when as a messenger of Christ he sought to bear witness to the Christian gospel among non-Christians, but has sought to discern the meaning of those years, the changes in his sense of what missionaries do and ought to do; the new relationships in daily life and work through which he found his own faith reshaping, as from an ever-deepening fellowship with Japanese Christians he came to "understand Japan a bit and love her a lot".

"We found ethics, theology and evangelism inseparably fused in our missionary work," he writes. Reinhold Niebuhr, whose teaching and writings inspired the young missionary in his work and studies, writes in his foreword to "Journey Into Missions"—"This diary of a young missionary in Japan is particularly penetrating in the way the author relates the whole field of social and political ethics to the theology of world-wide mission of the Christian Church, through his analysis of the relationship between the missionary enterprise and the political background in this country and Japan." This is indeed a book well-worth reading. Price, paper edition, $1.25.

WIDE AS THE WORLD by Louise B. Griffiths

Through real-life stories of young teen-agers, this book shows groups of young people discovering and participating in different phases of the world-wide mission of the Church. It is a practical and stimulating book for leaders of twelve-to-fourteen-year olds, for in each narrative the Author points to basic principles, effective procedures, and values gained through missionary education. In typical teen-age questions and answers, and in pointing the way to answering such problems as "Can teen-agers be inspired to share in the world mission of the Church? Can missionary education lead them to a deeper understanding of the Christian faith?"—the author, from her own experience and observation, helps every leader, experienced or not, to carry-through activities both helpful and appealing to young teen-agers, and to find something really suitable for the group. Price—cloth $2.95; paper, $1.95.


Boys and Girls!

JAPANESE FESTIVALS FOR BOYS AND GIRLS

by LEONE HOW

MRS. STEPHEN HOW

AMONG THE MANY holidays in Japan there are two which children look forward to with a sense of self-importance. They are the Doll Festival for Girls, on March the 3rd, and the Tango Festival for Boys on May the 5th. In recent years some people have combined the two festivals and celebrate them together on May the 5th, calling it the Children's Day.

Hina-matsuri or Doll Festival

Kiku throws back her futon, the thick warm comforter, and jumps out of bed feeling very happy this morning. The thought of displaying those beautiful dolls to her friends, fills her heart with joy and pride. Why, some of them have been given by great-grandmother to grandmother, then to mother, and now to Kiku. She must take good care of them so that she can hand them down to her daughter, granddaughter, great-granddaughter . . .

With mother's help, Kiku is now busily arranging the dolls on shelves covered with red cloth.

On the very top shelf she sets the Emperor and Empress dolls, side by side in the centre. They are seated upon black laquered thrones and are dressed in gorgeous silk brocade, decorated with gold and silver just like the ancient court costume. On both sides of the throne are placed the artificial pink cherry tree and the yellow orange tree. The cherry blossom is the Japanese national emblem, and the orange blossom symbolizes gracefulness and beauty.

Three beautiful dolls, in white brocade silk robes with red skirts, stand in attendance on the second shelf. They are the court ladies. Beside them are the stiff and dignified looking ministers of the Left and the Right, and some household servants.

The third shelf is given to the five court musicians, each with instrument in his hand.

Miniature furniture, so dainty and so pretty, kitchen utensils so tiny, and yet so real-looking, cover the fourth shelf. There is a dresser, a chest, a mirror, a comb, little powder boxes, complete with a brush and ink for painting the eyebrows. Pots and pans, dinner sets, tea sets, hibachi (charcoal burner) with a pair of tongs, crowd the shelf.

On the lowest shelf, Kiku balances an ox-drawn cart and a travelling chair, the kind of things people used in ancient Japan for transportation. The covered chair is carried upon the shoulders of two men.

"Kon-ni-chi-wa" say Kiku's girl friends as they step inside the door. Mother, Kiku, and her friends bow to each other many times. They are all dressed in their very best kimonos. Kiku then invites them up to see her dolls. They do not play with the dolls, but just sit and admire them saying very nice things about them.

"Dò-zo" (please) says Kiku as she serves tea and sweet rice-cake which Mother prepared. It makes her feel very grown up to be the hostess. After refreshments the girls quietly take their leave saying, "sa-yo-na-ra" (good-bye).

This festival lasts for three days, after which Kiku will carefully pack her dolls away and store them in the fireproof storehouse for another year.

The dolls have appeared and disappeared all in a very short time, but every mother hopes that the memories of them have taught her daughters these things: the admiration for beauty, the knowledge of their country's history, and the practice of good manners and behaviour.

Tango Festival

For the boys' festival there are also dolls displayed in the best room of the house. They are mostly artists, warriors, and great national heroes. A warrior doll would be dressed in ancient Japanese armour with long carved swords hanging by his side, or bows and arrows instead of swords. A familiar doll is that of Prince Shotoku who reigned from 592-628 A.D. He encouraged learning, helped to develop the Buddhist religion in Japan, and was so wise that legend says he could listen to ten persons talk at the same time and understand them all!

There is Jimmu Tenno, the first Emperor of Japan. He is the great-great-grandson to the Sun Goddess, so they say. He holds a long staff in his hand on top of which is a falcon. The story says that when Emperor Jimmu went to fight his enemies he got lost in the forests and so the Sun Goddess sent the falcon to guide him and help him win the battle.

Another doll which the boys are sure to have is that of Sugahara Michigane, the great schoolteacher famed for his gentle manners and great learning. He was so popular that students were always flocking around him. He was also a great friend of the Emperor. But his enemies became so jealous of him that they conspired against him and banished him to a far-away island in southern Japan. When he died, people built a shrine, and two temples in his honour. There are also statues of him in many public parks. It is a familiar scene to see children on their way to school stop and bow reverently before Michigane's statue.

While the dolls are displayed indoors, there are colourful banners flying on bamboo poles high above the roof outside. These banners are made of cloth and paper, shaped and painted like giant carp-fish with an open mouth. When the wind blows it makes the banners float like balloons. They look as if they were fish swimming in the air. One can tell by the number of carp how many boys there are in the family.

The carp is a very honoured fish in Japan because of the example it gives. It can swim against strong currents and up streams, which takes courage and strength.

Japanese parents, by flying the carp banner on this particular day, express their hope that their sons will grow up to be strong, healthy and courageous.

The Tango Festival is also called Sho-bu Festival because of another important symbol used on this day. Sho-bu is a sweet-rush, a kind of plant that grows in swampy places, such as the edge of rice fields and water banks. A giant gladiolus leaf might give you an idea of what they look like. These leaves grow straight and tall. It has also become the symbol for courage.

If you were a boy in Japan your mother would most likely give you a good hot Sho-bu bath on this festive morning. By putting some Sho-bu leaves into the bath water, she hopes that her child may somehow absorb the qualities which the sweet-rush stands for . . . courage.

Yes, boys and girls in Japan feel very proud and self-important on these festivals, because they are all for them. But they also learn, through these many symbols and ceremonies, the duties and ambitions of growing up to be the future men and women of Japan.

"What time is it?
Time to do well; Time to live better;
Give up that grudge, Answer a letter,
Speak the kind word to sweeten a sorrow,
Do that kind deed you would leave till tomorrow."

(Selected)

NEWS FROM FORMOSA!

Letter from MISS HILDUR K. HERMANSON, Reg. N.

SINCE LAST LETTER HOME, I seem to have been plagued with rain! A trip to Sharp Rock region was through a sea of mud. The last hour, we had to walk. However, the men filled-in the worst holes, the driver got the car in, and we were able to drive back when the classes were over. One of the Aborigine preachers was licenced while we were there, so it was an exciting time. Another Tyal preacher stayed on and helped us with the classes, which was a great help and we feel that we made considerable progress.

The next conference was held in a beautiful spot near the mountains, in a small Taiwanese church. Women from two tribes came for that. Having to be interpreted into two languages was trying, but all were so enthusiastic that we felt it worthwhile. They have so little knowledge of the Bible and are so anxious to learn. We also taught the use of Relief Supplies to the Taiwanese Church-folk, as well as the Aborigines. I got some relief flour from the local R.C. Priest, who had quantities on hand, got a woman from the village, a non-Christian, to come and teach how to make steamed bread, and the co-operation may be quite helpful. The woman's children are now attending the Sunday School.

One of our Bible women works in a mining town near Keelung, and we spent one week helping her. The women work too, loading and sorting coal, but their employer gave them 3 afternoons off, with pay, to come to our classes, I wonder how many employers would do the same!

On our next Mountain trip, we had good weather and roads. The two Aborigine Bible women from the East Coast had been in this territory, and fine results of their work was evident. Many of the younger women memorized Scripture portions, 4 of them enough to win New Testaments. While we were there, they held one of their "Cottage Prayer Meetings" in the Church, so that we and the delegates could take part. It was a time of wonderful fellowship.

In May, Miss Macdonald, our helpers and I, went to the East Coast for Presbyterial meetings of both Aborigine (Tyal, Ami, Bunan, and Paiwan) and Taiwanese W.M.S. It was a strenuous time, but so worthwhile! While we were there, the President, and Vice-President, for the Taiwanese W.M.S. came over for a visit, and were a great help and inspiration. They also saw the terrific needs on the East Coast. The women ask for teachers and helpers in the work. With Pearl Wong away, the need is more urgent. I was interested in what Dr.

Visdom said about the Aborigine work. He says that RCs are having a "Field Day," as the numerous priests and nuns stationed in the villages, and their intensive teaching, is a real threat to the Protestant work in the Mountains. The people have such a meagre knowledge of the Bible, their preachers know so little, that is is hard for them to remain firm in the Protestant belief. He said that each tribe should have at least 2 missionaries right with them, to just hold their own! Dr. Visdom is the specialist from Germany, whom our Board sent out here to study the Aborigines and their problems.

Our trip to Kappansan on the West side, was trying, as the car could not go on the road at all, and it rained and rained. We finally got our things on a truck, and my helper rode with them. The rest of us got on a bus, which bumped along at a snail's pace. When we got to the end of the road, we found that the new church there could not yet be used. They could not get permission to have services there even, so it meant that all our things had to be carried up and down mountains for two hours. Coming down in the pouring rain, we were drenched by the water shooting down the paths right at us. We had good meetings, although only eight churches were represented. On account of the rain and a flu epidemic, many could not get there. Some would have to walk 11 hours. The Church World Service had given me some layettes, and we had a regular bee, bathing babies. One afternoon we bathed 35 babies and small children, put clean clothes on them, and had the mothers wash their soiled ones. Their itch and sores improved marvellously.

Our next mountain trip had to be postponed, as we could not get passes for the helpers, and then ask the women to come down to a Taiwanese Church. However, we had torrential rains just at that time and they could not get down at all, even telegrams failed to get through, so it was a good thing we were not up in that district. We spent the time visiting the churches near Miau-li. The rest of the summer was spent in Taiwanese churches, and helping the Bible women in the country.

I paid another visit to the Fishing Villages, held an eye-clinic and recommended the more serious cases for operations and treatment by a doctor in Miau-li—the expenses to be borne by the Church World Service through a special gift. The joy of those who have already had operations, and had the lashes turned out from rubbing on their eyeballs, is a wonderful thing to see. Our Bible woman still goes once a week to teach in two of the villages. Five persons have now been baptized and several others are busy studying. Please remember them in your prayers. With so many non-Christians around, they will have a difficult time of it until they are strong enough to stand alone!

A Significant World Meeting in Ghana

Dr. E. H. Johnson, Secretary for Overseas Missions of the Presbyterian Church in Canada, was one of the three Canadian representatives attending this Assembly of the International Missionary Council in Ghana. Others were Mrs. H. D. Taylor of the United Church of Canada W.M.S., who is Chairman of the Canadian Council of Churches' Department of Overseas Missions, and Dr. Sidney Hillier of the Canadian Baptist Foreign Mission Board. They represented the Department of Overseas Missions of the Canadian Council of Churches, which is the Canadian unit in the I.M.C.

On December 28th, 1957, just three days after the worldwide celebration of Christmas, some hundred and fifty people from about thirty-five countries in the world came together for the exchange of ideas, experiences and fellowship at the University College of the Gold Coast—now the Commonwealth of Ghana—near Accra. They converged there on the invitation of the Christian Council of Ghana, and the common concern which drew them together from all around the world was that of the Christian mission.

This was the Assembly of the International Missionary Council—the governing body of the I.M.C.—and representatives were there from the 35 Councils of the I.M.C. throughout the world, as well as a small number of consultants and specially invited persons. They came from such different backgrounds and settings as the United States and India; Finland and South Africa; Britain and the Middle East; Puerto Rico and Korea. Until the 8th of January, in 1958, these representatives continued in earnest discussion and consideration of the many issues which are central to the effectiveness of the world mission in this day. The great developments in recent years in acting *together* in mission have both shown that co-operation is essential for the world mission, and raised many vital questions concerning future developments. The assembled delegates discussed co-operation in mission, and the significance and development of its instruments — Christian Councils, regional and international organizations, and the relationship between the International Missionary Council and the World Council of Churches—for they are all keenly conscious that their day-by-day work and activities in the Christian world mission confront them with fundamental questions, regarding the nature and methods of mission in the contemporary world.

There is, indeed, a very special significance in this meeting together in Ghana, one of the new-born nations of Africa, in the interest of a world-wide common fellowship in Christ and His Mission, and also the fact that it was held at the season of Epiphany. It is the first time that such a Meeting has been held in West Africa, and it convened in a territory which has attended political independence, and whose Churches are now coming into new maturity and responsibility. As the delegates travelled from far and wide throughout the world, wherever they might be, Christmas came to them as they drew nearer to their place of meeting so that "they journeyed in spirit to another place of meeting, as they heard the Christmas call to go even unto Bethlehem to worship at the manger and adore the Christ Child—remembering that it is He who gathers them from their varied home countries; from midsummer and midwinter; from paddy field and city street; from lands of plenty and lands of poverty; to meet together, to think and pray together about how, together in their own locality, and throughout the whole world, they may together bring all men to hear the shepherd's invitation, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." Coming from so many parts of the world, they brought to the Assembly a constant awareness of the actual circumstances in the world and in the Churches, in which the Gospel of Christ must be proclaimed in our day. They gave earnest, prayerful consideration of how, by common planning and action together, the Christian Churches and missions which they represent can more fully and effectively make known Jesus Christ as Lord and Saviour of all men, and in all areas of human living.

Each day the Assembly began with worship and Bible study, and on Sundays it held both its own worship, and also shared in the worship of the local churches. At their daily sessions they considered such matters as the life and witness of the so-called younger Churches of Asia, Africa, and Latin America, the training and support of the ministers they need, and their growing share in the total world mission. They thought about what new forms of missionary enterprise are needed in this new world, and how Christion missions can become more fully international, in personnel and in operation, and so demonstrate that they serve a universal Gospel. How can the many thousands of Christian laymen who each year travel from one country to another to live and work, in commerce and industry, government and education, be more closely related to the world mission? How should the worldwide service of Christian compassion, which goes from Church to Church in other parts of the world in times of need, be related to the message about its source and significance? These are typical of the many angles of today's mission work which were thought-over at this most representative gathering.

At the close of the meeting, many went on to another meeting which was held in Nigeria, to meet there a larger number of African Church representatives than can attend the Assembly. This was called an All-Africa Christian Conference and the programme was worked out by the churches of Africa, so that matters of real concern to them would be especially considered. It was sponsored by the Christian Council of Nigeria, and was the first interdenominational conferences of Church representatives from all Africa ever to be held in Africa. All who are sincerely concerned about the Christian mission, are asked to pray that these two meetings, through God, may give to us all a deeper obedience to the commission to be, through Jesus Christ, a light to lighten the nations.

(adapted by the Editor)

"THE GLAD TIDINGS"

G—is for good, which we all try to make it;
L—is for look, to make sure that you take it!
A—is for all of the news you will find,
D—is discussion, to stir up your mind!

T—is for truth, which we always uphold;
I—is for the interest in this copy you hold;
D—means delivery, right to your door;
I—information, to make you seek more;
N—is for numbers—of subscribers, we mean;
G—is for getting—25,000 is our dream;
S—means subscriptions—send yours in, on the beam!

(L. M. C.)

THE CHILDREN'S CHURCH!

Actually, this is the "Church of St. Nicholas," and it was recently dedicated, at Sighthill, a housing development on the outskirts of Edinburgh, Scotland, by the Rev. Dr. George F. MacLeod, the moderator of the General Assembly of the Church of Scotland. To most of the people who know about it, however, and rejoice in its meaning and beauty, this new Church, which is distinguished by its carven stone panel depicting a little boy with five loaves and two small fish, will always be "The Children's Church", and cherished as such.

Not that it is, in any sense, especially for children—it is a Church for everyone—but because almost the total cost of its building was raised and contributed entirely by Church of Scotland Sunday School pupils throughout the country, and some from Canada too — almost 50,000 pounds; $140,000 in our money! This beautiful edifice is the children's special contribution to Church Extension. In the Church vestibule is a list of names of all the contributing Sunday Schools, but the unchronicled stories of sacrifice and effort back of all this money are touching indeed, although many will never be known outside of their own small circle.

Of course, most of the children gave their share from savings from their pocket money, but one child collected 2000 halfpennies—about four dollars; another little five-year-old sent a postal order for five shillings — seventy cents! Still another child collected eight guineas, in farthings, $28.50; from two children in India came a brass tray and an elephant bell, as their offering to the fund. Children from the backwoods of Canada sent one pound, $2.80! Truly indeed, "a little child shall lead them!"

SYNODICAL GIVINGS

January-December 31st, 1957

	1956	*1957*
British Columbia	$ 4,600.00	$ 5,500.00
Alberta	5,557.64	4,855.00
Saskatchewan	2,133.31	3,051.42
Manitoba	7,713.08	5,567.50
Toronto & Kingston	69,037.95	69,981.00
Montreal & Ottawa	32,724.00	31,602.05
Hamilton & London	76,122.28	71,347.01
	$197,888.26	$191,903.98

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B.C.
Press Secretary

KAMLOOPS-OKANAGAN PRESBYTERIAL—St. Andrew's W.M.S. Auxiliary, *Kamloops,* observed a heart-warming occasion recently when they gathered after their regular meeting to celebrate the 90th birthday of their oldest member, Mrs. Wellington. Though rather frail, Mrs. Wellington rarely misses a meeting and always wants to do her part. We pray God's richest blessings to rest on her and that she will be spared to us for many years.

KOOTENAY PRESBYTERIAL—Twenty-eight girls from *Cranbrook* and *Trail* attended a teenage rally held at St. Stephen's Church, *Creston,* to meet Miss May Nutt, Regional Secretary. Other girls' workers present were Mrs. W. D. Grainger of *Nelson,* Mrs. Clit of *Trail,* and Mrs. G. Johnston of *Cranbrook*. Different phases of C.G.I.T. work were demonstrated and films shown in the evening. At 9 a.m. on the Sunday a special service was conducted by Rev. R. M. Pollock.

WESTMINSTER PRESBYTERIAL — A general invitation was given to attend the Annual Meeting of the W.M.S. Auxiliary of the Chinese Mission, *Vancouver*. Dr. D. Smith, Superintendent of Chinese Work in *Canada,* addressed the meeting. Miss Ruth Yeandle was at the organ and though the familiar hymns were sung in a different language the music and the meaning was the same. Presbyterial President, Mrs. I. LeHuquet, brought greetings and installed the officers for 1958, Mrs. J. Con being re-elected President. A Life Membership certificate and pin were presented to Mrs. George Mar in recognition of her work with the children and young women of the Church.

Mrs. C. D. Morris gave an inspiring devotional service in the form of A Christmas Story at the December meeting of the Janet Thomson W.M.S. Evening Auxiliary of Kerrisdale Church, *Vancouver*. Mrs. I. LeHuquet installed the officers for the new year.

Twenty-four Chinese children and their mothers were guests at the Annual meeting of Mt. Pleasant W.M.S. Auxiliary, *Vancouver*. During the afternoon they repeated Bible verses and sang carols in Chinese and in English. Miss Ruth Yeandle addressed the meeting and Mrs. I. Wong and Miss Elsie Young spoke of the spiritual help received through our Church. Mrs. Basey, President of Mt. Pleasant Auxiliary, presented a Life Membership Certificate and pin to Mrs. G. Gillespie. The Mt. Pleasant Junior Mission Band had decorated the windows of the hall with silhouettes of the Nativity, in honour of the visitors.

ALBERTA

Mrs. T. E. Roulston,
Box 336, Olds, Alta.
Press Secretary

CALGARY PRESBYTERIAL—Miss Pat Davis convened an Intermediate C.G.I.T. Rally, sponsored by the *Calgary* C.G.I.T. Committee, in Grace Presbyterian Church. Mrs. W. E. Onia and Miss Mabel Price registered 190 girls and Miss Roberta McLaughlin spoke on the theme, "The Upward Trail." Miss Karen Reith, Provincial President, and President of *Calgary* Girls' Council, brought greetings and explained the purpose and function of Council. Mrs. R. A. Barnes led the sing-song and Miss Joan Rogers, the games. Mrs. E. W. Borgal was chairman for group discussions, and a group from *Pleasant Heights* United Church dramatized the correct and incorrect ways of conducting a worship service. The handicraft was directed by Mrs. Tom Kirkbride and Mrs. E. A. Soole. Vespers were led by Miss Pat Lyons. The rally closed with Taps. A group of Grace Church ladies served dinner.

RED DEER PRESBYTERIAL—At a recent service in St. Andrew's, *Valley Centre,* the following memorials were presented and dedicated: An oak Communion table by the Purdie family in memory of their parents, the late Mr. and Mrs. Alex Purdie; An oak pulpit by Mr. and Mrs. J. Morton and Mr. and Mrs. Alex Graham in memory of the late Mr. and Mrs. John Morton; A silver Communion service by the Morton and Graham children in memory of their grandparents, the late Mr. and Mrs. John Morton; A pair of brass offering plates, by Jack Rich in memory of the late Rev. Fraser, a former minister on this field; A blue velvet pulpit fall, table, and piano covers by the Ladies Aid.

At the December meeting of *Carstairs* W.M.S. held in the new hall, a short memorial service was held for Mrs. Kate Marsh, a faithful worker in the group. All departments reported on the work done in 1957. Instead of the study period, the time was given to the reading of the Christmas Story and the singing of carols. All felt that we were indeed putting Christ back into Christmas. A gift exchange and a Christmas lunch followed. Mrs. Lelia Alexander presided.

SASKATCHEWAN

Mrs. W. W. Douglas,
307 - 2nd St.,
Weyburn, Saskatchewan
Press Secretary

REGINA PRESBYTERIAL — The W.M.S. Auxiliary of *Stoughton,* Saskatchewan, held their Thankoffering Meeting in St. Andrew's Presbyterian Church, *Stoughton,* when the Guest Speaker, the Rev. B. Clarkson, of *Stoughton* United Church gave an intersting talk on the work of their Mission Boat along the *West Coast*. President, Mrs. Marian Sangster, presided, and the Devotional Period was given by Miss Brigham, Mrs. Donnelly, and Miss Jean Little. Weather and bad road conditions prevented the attendance of ladies from *Weyburn* and *Estevan.*

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — At the December meeting of the Evening W.M.S. Auxiliary of First Church, *Winnipeg,* Mrs. Douglas H. Ross presented to Miss Millicent Kerr of the Evening Group, a Life Membership on behalf of the Senior Auxiliary of First Church, and the accompanying pin was presented to her, on behalf of the Evening Auxiliary, by her sister, Miss Eleanor Kerr. This presentation was a recognition of Miss Kerr's fine service of twenty-eight years in the Junior Department of the Sunday School of First Presbyterian Church, *Winnipeg.*

At the Annual Meeting of the W.M.S. Auxiliary of the Presbyterian Church, in *Morden,* Manitoba, a Life Membership was presented to the President, Mrs. A. McBain Dudgeon, by Miss Scales, on behalf of the Auxiliary, in recognition of her many years of faithful service in Church and Missionary work. Mrs. C. A. Buchanan made the presentation of the Life Membership pin.

BRANDON PRESBYTERIAL—When the Boys' Explorer Group of First Presbyterian Church, *Brandon,* held their Graduation Ceremony in the Church Auditorium, Councillor, Mrs. G. W. Harper, welcomed the guests; Miss B. Munroe conducted the Ceremony; and Certificates were presented to Elgin Wilson, Ronald Davidson, Donald Davidson, Bob Prince, Bob Beattie, G. Bell, Ronnie Wisseglers, and Campbell Barnfather. L. H. Munroe explained the Sigma C. programme and welcomed the new graduates. Mrs. C. LeCocq, of *Fort William,* spoke of her interest in Youth Work, and the Rev. R. A. Davidson challenged new members with his fine address. Mrs. John McLeod, *Manitoba* Synodical President, presented to Miss Munroe, a bride-elect, a Life Membership Certificate and pin, and the Class and Explorer Group, represented by Miss Judy Riley and Donald Davidson, also presented a gift to Miss Munro, with best wishes for her future happiness. After the showing of a brief film, refreshments were served by Mrs. E. W. Harper, and Mrs. P. McPhail assisted by Judy and Sharon Riley, and Sandra Henry.

An attendance of 170 members marked the Mission Rally of the Presbyterian C.G.I.T. leaders and girls of *Brandon* Presbyterial, held in First Presbyterian Church, *Brandon.* Dinner was served in a Japanese setting by Mrs. Taylor and her Committee; games were directed by Mrs. R. A. Davidson, and the local group wore Japanese costumes. Miss Joyce Pearsall led the Sing-Song and introduced the new Mission Study with a Film on Japan. Miss Danna Dack, of *Carberry,* Vice-President of the Provincial C.G.I.T., reported on Camp Council, and a review of the book "Between Two Flags" was given by Miss Carol Harper and Miss Ann Meighen, *Brandon.* The local group sang, in Korean, "Jesus Loves Me," and the Worship Sevice was taken by members of the Senior Group, of *Carberry,* under the leadership of Miss Donna Ramsey. Rev. R. A. Davidson, gave the closing Prayer.

Brandon Presbyterial reports with sadness, the death of Mrs. J. Leslie, a devoted member of First Presbyterian Church, Brandon, and a Past President of Brandon Presbyterial. At the time of her death, she was an Honorary President of Manitoba Synodical, on which she had also served as Library Secretary. During her term of office in the Presbyterial some years ago she gave Junior Life Memberships to the members of all the Mission Bands in the Presbyterial — a gift which was typical of her interest, and devotion to the work of the W.M.S. Her memory will long remain in the hearts of her friends and fellow workers of our Society.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—A C.G.I.T. Rally was held in Geneva Church, *Chesley,* with groups from *Tiverton, Walkerton, Hanover,* and *Chesley* in attendance. Mrs. B. F. Andrew, of *Hanover,* who lived for a time in *Japan,* spoke to the girls, stressing the two words Canadian, and Training.

The Jessie Clow Evening Auxiliary, W.M.S. of St. Andrew's Presbyterian Church, *Owen Sound,* instead of an exchange of gifts, held a Shower of wash cloths, soaps and toys for the Save The Children Fund.

CHATHAM PRESBYTERIAL—Mrs. R. Talcott of *Ridgetown* was honoured with a Life Membership from the Mount Zion Auxiliary of the W.M.S., and Miss Helen McLaren was presented with a Junior Membership Certificate.

Knox Senior W.M.S. Auxiliary, *Windsor,* presented to Mrs. R. Brooker, soon to move from the city, a Life Membership pin, and a special cake, inscribed with her name. Six members of the Auxiliary conducted an impressive Candle-Lighting Service.

Each member of the Ellen Douglas W.M.S. Auxiliary, *Windsor,* brought to their recent meeting a gift for the Children's Ward of Grace Hospital. A presentation was made to Mrs. Fred Allen, a departing member.

Miss Jessie Smith, Honorary President of the Bartlet Auxiliary of the W.M.S., St. Andrew's Presbyterian Church, *Windsor,* was presented with an Honorary Membership by her Auxiliary.

The Sunshine W.M.S. Auxiliary of Knox Church, *Leamington,* used the Christmas Worship Service given in "The Glad Tidings" when they met at the home of Mrs. H. B. Newland.

A Candle - Lighting Ceremony, entitled "The Jewels of the Kingdom," was a highlight of the Christmas Meeting of the W.M.S. Auxiliary of First Church, *Chatham.* Mrs. Gordon Sharp conducted the Service, and the "jewels" included Everlasting Life; Peace; Rest; Help; Contentment; Strength; Light; Power; and Faith.

HAMILTON PRESBYTERIAL — The Helen G. Mullin W.M.S. Evening Auxiliary, *West Flamboro,* entertained the Mary Ann Fishen Auxiliary, W.M.S. at the home of Mrs. Lorne Thompson. Life Memberships were presented to Mrs. S. Miller, C.O.C. Leader, and to Mrs. L. Richards, Explorer Leader.

Mrs. Lachlan McLean was presented with a Life Membership from the Kannawin W.M.S. Auxiliary of St. John Church, *Hamilton.*

The Rev. A. Lorne MacKay installed the 1958 officers in the Elizabeth Lyle Auxiliary of the W.M.S. of Central Church, *Hamilton,* and at this meeting Life Memberships were presented to Mrs. Jack Lees; Mrs. M. E. Blakely; Mrs. G. R. Armstrong; and Mrs. H. J. Nutley.

HURON PRESBYTERIAL—The Arthur Circle, W.M.S. of *Goderich,* in a letter from Miss Ida White, from *India,* heard of the gifts she was able to give to the needy because of the money sent to her by the Circle. Arthur Circle is happy to report increases in membership and financial givings.

Huron Presbyterial regrets the passing of Mrs. Gordon Bisset, *Goderich,* Ont. She was a Past President of the Presbyterial, and Treasurer at the time of her death.

SARNIA PRESBYTERIAL — The W.M.S. Auxiliary of *Mooretown* entertained *Bear Creek* W.M.S. Auxiliary, when Mrs. Owen Hughes was the Guest Speaker. The *Bear Creek* W.M.S. Auxiliary reported that they find having a summary of items from "The Glad Tidings" given at each meeting encourages members to read their magazine more thoroughly.

Two Work-Shop Meetings were held recently at *Sarnia* and *Watford.* Miss B. Galbraith outlined the new Study Book, and several groups acted-out the parts. Mrs. St. Clair Campbell used a film-strip to illustrate her talk on "Devotions for Auxiliary Meetings."

NIAGARA PRESBYTERIAL—This Presbyterial suffered a great loss at Christmas time when two beloved members and faithful workers of long years' standing, were called to their reward. Mrs. Mary Orr, a well-loved W.M.S. Life Member of the Auxiliary of *Chippawa* congregation and its sister - church, *Crowland,* who served her Presbyterial well as a Sectional President, and completed her four-year term last year, died just before Christmas at the advanced age of over four-score years. Mrs. Orr always filled her car with Niagara Presbyterial delegates to Annual Synodical Meetings, and in all her ways Stewardship in Church and W.M.S. was evidenced. Her husband, Mr. James Orr, an elder of *Crowland* congregation, predeceased her many years ago.

On Christmas Day, Mrs. Bessie Margaret Cruikshank Mitchener, of *Chippawa* Presbyterian Church, another loyal and beloved W.M.S. Life Member, passed away. Mrs. Mitchener was a former Deaconess in Knox Presbyterian Church, *Toronto,* and her husband, the Rev. Aemelius Mitchener, who was a minister in *Fort Erie* Presbyterian Church, predeceased her by many years. An invalid in her later years, her keen mind daily followed Church and World Affairs, and one always felt the greatness of her faith, and in the ministration of a Shut - In - Christian her prayers for Missionaries at work were, through the years, a Spiritual fellowship in their behalf. Mrs. Mitchener is survived by three sisters, the Misses Elsie, Alberta, and Edith Cruikshank, and to them sincere sympathy is extended. Both of these consecrated W.M.S. Life Members will be long remembered, and sadly missed, both in Niagara Presbyterial and in their local Church.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER RD.,
TORONTO 10, ONT.

PRESS SECRETARY

The 1958 Annual Meeting of the Synodical Society of Toronto and Kingston will be held in Calvin Presbyterian Church, *Toronto,* on April 15, 16 and 17. Those wishing billets will please write the billeting convener, Mrs. Charles R. Yates, 52 Woodington Ave., *Toronto 6,* Ont. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Ave., *Toronto 12,* Ontario, or by telephoning HU. 8-5966.

EAST TORONTO PRESBYTERIAL — At the joint December meeting of the Annie A. Noble and the Evening W.M.S. Auxiliaries of Queen Street East Presbyterian Church, *Toronto,* the guest speaker was Mrs. F. C. Knox of the Bhil Field, *India.* She was accompanied by two daughters and all three wore Indian costumes. Mrs. Knox told of life in *India* and how Christmas is celebrated there, and showed interesting articles she had brought back. The Evening Auxiliary presented a Life Membership Certificate to Miss Eileen Black, in absentia, daughter of the President of East Toronto Presbyterial. Miss Black entered the Missionary and Deaconess Training School this fall. Officers of both Auxiliaries were installed by the Rev. John C. Robson. Mrs. J. Chalmers was soloist, accompanied by Mrs. R. Curry. Mrs. K. Brown, President of the Evening Auxiliary, presided.

KINGSTON PRESBYTERIAL — In St. Andrew's Church, *Kingston,* the

Catherine Fairlie Auxiliary W.M.S. is celebrating its fortieth anniversary. Each year at this time the members present one or more Life Membership Certificates but recently, when they were considering whom they should honour in this way, they found that each of the thirty members of the Auxiliary was already a Life Member. After this discovery it was decided to have a membership campaign in 1958.

ORANGEVILLE PRESBYTERIAL — Knox Presbyterian Church of *Caledon East* at the Auxiliary Thank-Offering Service entertained neighboring societies with the film "Martin Luther."

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER,
WESTPORT, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The 44th Annual Meeting of this Presbyterial was held in St. Paul's Presbyterian Church, *Kemptville,* Ont., with Mrs. Harold Graham of *South Mountain* presiding at the two sessions. The Programme was prepared by Mrs. W. Fredenburgh, of *Westport*. A resume of the year's work was given by Mrs. A. Shaver, of *South Mountain,* Corresponding Secretary, and the various Secretaries brought in excellent reports.

Greetings from Presbytery were brought by the Rev. L. de Groot; from the Synodical, by Vice-President Mrs. T. R. Gates; and from Miss Frances Clarke, Regional Secretary. Miss Gladys McCaughey, Treasurer, reported an increase in givings for the year, as well as in membership and activities. Luncheon was served by the *Kemptville* ladies, who also provided the musical programme, and the Devotional Periods were given by the *Ventnor* and *Dixon's Corners* Auxiliaries. Mrs. T. R. Gates, Synodical Vice-President, presided during the election of officers for 1958, asking them to accept their various responsibilities with prayer and cheerfulness, and to work together to make this an outstanding year for Brockville Presbyterial. The meeting was closed by the Rev. L. de Groot, of *Kemptville*.

Special Notice To Adult Groups

You will be interested to know that free Leaflets of the Article, "The W.M.S. and the Teen-Age Girl", by Mrs. K. Woodsworth, which appeared on Page 28 of the February "Glad Tidings" are available upon request, from the Publication Department. This is a thoughtful presentation of what the relationship between W.M.S. and C.G.I.T. can, and should be, and how much it can mean to both Groups in a Church to help and encourage each other, and "to work together in seeking God's Kingdom of righteousness and love."

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Order must be sent directly to the LIFE MEMBERSHIP DEPARTMENT, Room 800, 100 Adelaide St. W., Toronto 1

If payment is made by cheque please include exchange.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

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Mrs. A. GLENN THOMPSON, Stouffville, Ont.
Telephone — 60J3 Stouffville

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Mrs. L. B. BEATH, Room 800, 100 Adelaide St. W., Toronto.

Senior Auxiliary Secretary

Mrs. L. B. BEATH, 8 Hillholme Road, Toronto 12, MOhawk 3062.

Evening Department Secretary

Miss E. LUZETTA McCLELLAND, 79 Mason Blvd., Toronto 12. MO. 1890.

Girls' Organization Secretary

Children's Secretary

Mrs. GORDON L. WALLACE, 79 Otter Cres., Toronto 12. REdfern 9579.

Mrs. G. R. PYE, 390 Broadway, Toronto.
Mrs. GORDON L. WALLACE, Toronto.
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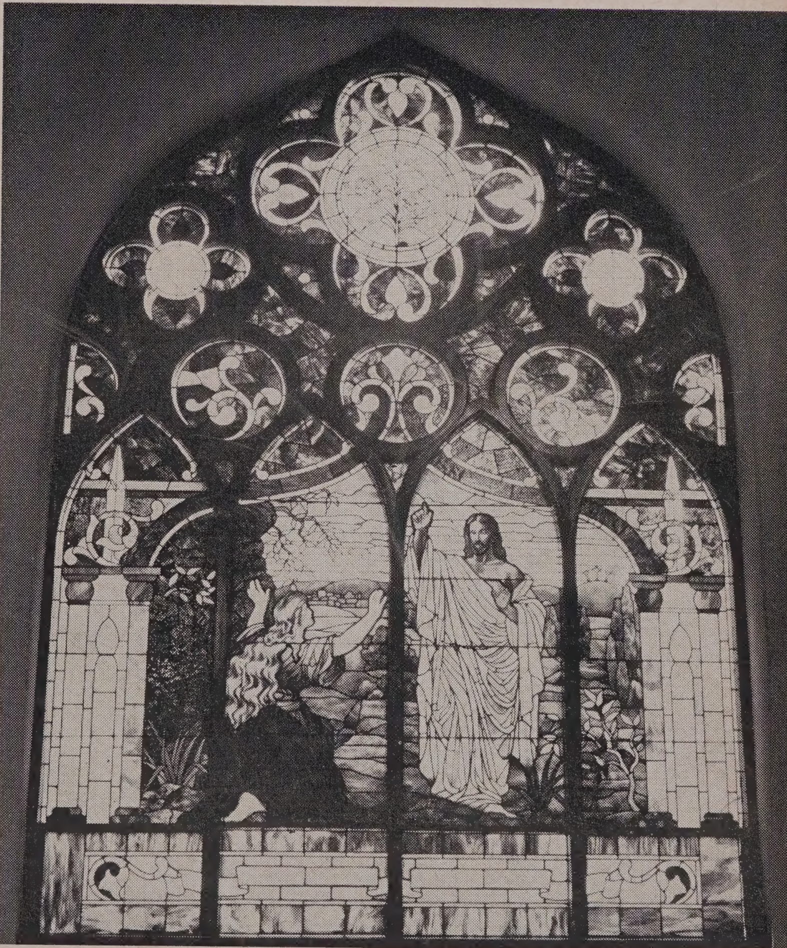
BIRKS

YONGE AT TEMPERANCE

The Glad Tidings

APRIL
1958
VOL. XXXIV



"Let one supreme Te Deum
Roll around the World's highway,
For death is swallowed up in life
And Christ is risen today!"

George Newell Lovejoy

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THE GLAD TIDINGS

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VOL. XXXIV TORONTO, APRIL, 1958 No. 3

EDITORIAL

EASTER DAY

by THE REV. JOSEPH WASSON, D.D.

"I sought Thee dead, pinned in a stony gaol
But find Thee living, and at liberty."

A TRAVELLER tells of two men who had gone to the Pyrenees to view the sunrise. On the mountain, they were overtaken by a furious storm. Their tent was blown away, stones were dislodged about them, and as they crouched on the ground one asked the other: "Is this the end of the world?" "No!" was the reply of the more experienced traveller, "this is how the day dawns on the Pyrenees."

The dawn of the first Easter Day was preceded by a storm: a storm so furious that it seemed to disciples of our Lord to be the end of all things; for we remember that it was out of the gloom and threat of Good Friday that there sprang the radiant glory of the Resurrection morning. One can hardly imagine a more despondent group of people than were the disciples after the crucifixion: they seemed to have lost everything. Yet, in a few days, we find them compact, united, strong, exultant, facing the world with a message that rang through the city like a trumpet, and, in a few decades, produced the Faith that conquered a world. What was the secret of the moral wonder? It was the fact of the Resurrection. There is no other adequate explanation, and those who would do away with the physical miracle have still to contend with the unparalleled moral miracle.

What did the Resurrection mean for those early followers of our Lord that constrained them to give it the prominent place it had in their preaching and teaching?

To begin with, it meant *new hope*. Most of us know what a "dead" hope is. We all, as we journey through life, have to leave behind hopes which we buried with tears. It helps us to understand the plight of the disciples. Those two crest-fallen travellers on the way to Emmaus spoke for all their brethren when they said, "We thought it has been He which should have redeemed

Israel." The kingdom for whose establishment they had looked so eagerly, had thought and talked about, had turned out to be an empty dream. The Crucifixion had dispelled their hopes. The Master who had captured their love and loyalty had deceived them and had been himself deceived. Nothing remained but a handful of dust in a sepulchre, and the jeers of the scornful crowd ringing in their ears.

Then came the sudden and decisive triumph of the Resurrection, and the message went forth with its overturning of the world's conclusions, its derision of enemies' boasts, and its scattering of the disciples' fears. "He is risen!" Hope was not simply reborn: it was transformed into a new and nobler thing. The old materialistic conception of things: the thought of an earthly kingdom: the hope which had perished; was replaced by the new and nobler ideal of the world-wide Kingdom of God.

This is the splendid paradox of Christianity, that those experiences which are the darkest can yield the brightest and the richest glories. Losing a fleeting earthly kingdom, the disciples found a Kingdom, spiritual, firm and abiding. Says F. W. Robertson, "We work for a low, mean, sensual happiness; but all the while He is leading us on to spiritual blessedness—unfathomably deep." This is the life of faith. This is the hope which sustains us in all our endeavours for the Kingdom. Nothing here, no experience however trying, is disappointing if rightly understood and used. The Resurrection meant new hope: the promise of a new world; a Kingdom of peace, righteousness and joy.

But the Resurrection meant also *new faith*. Convinced, by His rising from the dead, that Jesus was indeed God's Messiah, the disciples came to realize that the death on the Cross was part of His destiny. That was not easy to accept, and only step by step did they come to really understand that the Cross was not a martyrdom but a sacrifice. They learned that what Messiah came to deliver from was not Roman bondage but the bondage of sin, and that He did so by the sacrifice of Himself.

St. Paul travelled this road in his religious experience. He described the value of Christ's Resurrection in the memorable words: "He was raised for our justification." For Paul, no little part of the glory of the Easter Day was just that it fully endorsed the sacrificial work of Christ.

This is the assurance that Easter still brings. Only in its light can we fully understand the Cross. If Christ be not Victor, no sacrifice has been made for sin, no atonement made, no redemption won—we should be still in our sins. But, in the presence of the empty tomb, we can and do believe that, "He was delivered up for our trespasses, and was raised for our justification." And we can go forth in confidence to proclaim this faith to a needy world.

Finally, the Resurrection meant *new light*. How dark was the future until Jesus came! How the grave shut out the far horizons! If men believed in life after death, that belief was only a dim "perhaps," and the thought of its hazard filled the mind with fears. But the Resurrection has changed all that for men and women of faith. "Now is Christ risen from the dead, and become the first fruits of them that slept." "Because I live, ye shall live also."

The difference between Christian thought and all the other teaching about the hereafter cannot be over-emphasized. Many noble and earnest minds, down through the years, have *felt* out in search of the truth and have given us their findings—science, philosophy and the rest have spoken. We welcome their contributions. But, on last analysis, what are they? Ideas, speculations, yearnings! **"Eternal hopes are man's.**

Which when they should maintain themselves aloft,
Want due conscience: like a pillar of smoke
That with majestic energy from earth
Rises, but, having reached the thinner air
Melts and dissolves, and is no longer seen."

What we need is assurance in face of "the thinner air" that is the breath of death, that these hopes are well-founded. Where do we find the assurance that we seek? Only in the Resurrection of Christ. The fact that He had risen might not tell the disciples much about the Other Side. But it convinced them that there was Another Side. Death had ceased to be final. The grave was empty, and that empty grave made all other graves empty. There is no mournful music in the songs they sang. He had "abolished death." Life began anew on that Easter morning, and gladness sprang up in their hearts.

It may be that these words will be read by some who happen upon them in an hour of sorrow, and of such loss as is the lot of many. If any word could help, I would say to such—take down your New Testament and read the Easter stories just as they stand. Let their clear meanings come home to you; not the objections: not the difficulties, but the quiet faith these men had in what they recorded. Let that faith work itself deeply into your heart. I do not say that everything will become easy: but I do know that this faith will work for you a new hope: it will bring you peace and gladness, and the joy of the believing heart. "Christ is risen from the dead and become the first fruits of them that slept."

PRESBYTERIAN W.M.S. TRAINING CENTRES – 1958

Two W.M.S. Training Centres are being planned for the summer of 1958—one to be held in Albert College, Belleville, Ontario; the other in Luther College, Regina, Saskatchewan.

Purpose

To provide opportunities for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work to grow—

- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

—Synodical and Presbyterial	Presidents Secretaries for: —Children's —Girls' —Young Women's —Evening —and Senior Work

—Officers of Adult groups in the W.M.S. (Senior, Evening or Young Women's, Auxiliaries, Affiliated or Associate groups).

—Others delegated to attend by adult groups in the Society.

Keep these dates in mind and watch for further publicity. Information concerning the Training Centres is in the hands of Synodical and Presbyterial officers and of local Adult Group Secretaries.

Dates

—Albert College, Belleville, Ontario—JULY 6-11

—Luther College, Regina, Saskatchewan—JULY 15-19

PRAYER

Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation ready to be revealed in the last time.

O Lord, our God, we ask that Thou wilt give unto us a growing awareness of what the life, death and resurrection of Jesus Christ have done for mankind, and for each one of us. Lead us, we pray Thee, as we reverently and expectantly meditate on His life, teaching, death on the cross and victory over death.

Create within us clean hearts, O God, and cleanse us of self-will, that we may be teachable and obedient. Then, as we, in faith, follow the story of the life of Jesus upon earth, enable us in humility and gratitude to bow before Him declaring "My Lord, and my God".

Our Father, we give Thee thanks for Jesus Christ, Thy greatest gift to us. Teach us anew that His coming into this world is the turning point of history —in the history of the world—but even more in the history and experience of each one individually. Increase in us the wonder and joy of the mystery that His time upon earth, as man, means that the Eternal One came in the person of His Son to teach mankind the love of their heavenly Father, and to make it possible for them to have communion with Him, through His own suffering and death on the cross. Increase in us the assurance that Jesus lived; Jesus died; Jesus rose from the dead and is living today.

Guide us by Thy Holy Spirit as we meditate upon — His readiness not to be ministered unto, but to minister; His sympathy with suffering of every kind; His teaching on the hillside and beside the sea, in home, synagogue, and temple; His preaching to the multitudes, and His attention to individuals. We remember that He was tempted in all points like as we are, and is able and willing to help us to resist our temptations. We remember His agony in Gethsemane; the betrayal of Judas; denial of Peter; and that those who had declared their love for Him forsook Him and fled. We remember the scourging, crown of thorns, pierced hands and feet, the thirst and agony of the cross, and how He cried "My God, my God, Why hast Thou forsaken Me".

Our Father we believe "it was for us He hung and suffered there". Lead us, we pray, to the Garden of Resurrection and there let us discover the empty tomb. Enable us to feel something of the surprise, of the questionings of those followers of Jesus who first heard those words "He is risen; He is not here." We too would meet our Risen Lord, and know that He is alive forever more.

Prevent us, O God, from claiming the blessings which are ours through Jesus Christ, and yet being unwilling to sacrifice on behalf of His body, the Church. Rather may we rejoice that we are counted worthy to serve Him through sacrificial giving of time, talents, and material possessions to the Church.

Grant to us, Our Father, the consciousness of the presence of the living Christ with us at all times.

In His name we ask. Amen.

In Remembrance

Mrs. G. H. Fletcher	Montreal, Que.	Montreal Presbyterial
Miss Mary Grant	Montreal, Que.	Montreal Presbyterial
Mrs. Norman Stewart	Montreal, Que.	Montreal Presbyterial
Mrs. A. A. Bell	Outremont, Que.	Montreal Presbyterial
Mrs. John Stinson	Hamilton, Ont.	Hamilton Presbyterial
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Mrs. Andrew Alexander	Listowel, Ont.	Stratford Presbyterial
Miss Eleanor Henderson	Toronto, Ont.	East Toronto Presbyterial
Mrs. James Patterson	Toronto, Ont.	East Toronto Presbyterial
Mrs. James Tough	Toronto, Ont.	East Toronto Presbyterial
Mrs. D. Marshall	Agincourt, Ont.	East Toronto Presbyterial

* * * * * * * * *

LIFE IS A JOURNEY

Life is a journey—not a home; a road, not a city or habitation. The enjoyments and blessings we have along the road are but little Inns on the roadside—where we may be refreshed for a moment, that we may, with new strength, press on to the goal.

You will meet in the miles ahead on this road, many men and women. Every one of them will have his, or her, day brightened or darkened by the tone and manner of *your* greeting. You can put a little more spring in the step—a little more joy in the heart—of every one of them, just by your cheerful, confident, salutation. Every worthwhile accomplishment, big or little, has its stages of drudgery and triumph—a beginning, a struggle, and a victory!

A few wise friends with whom to counsel; a few good books to read and absorb; courage and faith; the ever-present love of God in our hearts—and we are well-equipped to travel on this Road of Life, to face life's difficulties and disappointments, as well as its pleasures and successes. But we must remember that lives are made of chapters. After one is written, it cannot be revised, but we *can* write a *new* chapter with each new day.

Phillips Brooks.

ANNUAL COUNCIL

MESSAGE FROM THE PRESIDENT

by

(MRS. A. G.) NELLIE M. THOMPSON

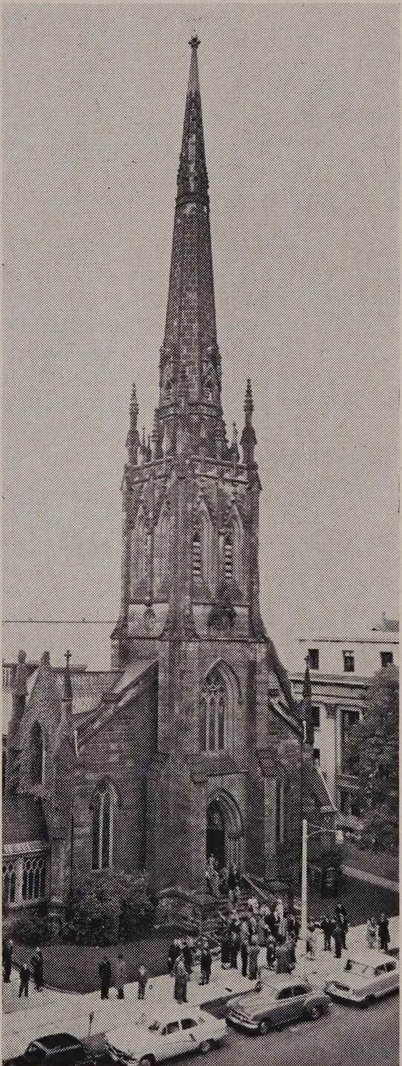
THE FORTY-FOURTH Annual Council Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, will be held in St. Paul's Presbyterian Church, Hamilton, May 12-16 inclusive.

We are looking forward to a time of true Christian fellowship when representatives from seven Synodicals will share in planning for another year of service.

First—We will exercise the power of recollection as reports reveal what has been accomplished in the past year.

Secondly — As we exercise the power of recollection we begin a period of reconstruction, first of our own life as in the sight and under the guidance of God. This experience of seeking and learning how God does rule in our daily life, whether in success or failure, helps us not only to reconstruct for ourselves but for our Society and our Church.

Thirdly—As we consider the process of reconstruction going on in our daily experiences, let us pray that there will come a reconsecration of self, a clarifying of our vision and a deepening of our understanding of the Challenge and Mission of the Church.



St. Paul's Presbyterian Church, Hamilton, Ont.

Easter Service of Worship

Prepared by MISS ISOBEL McCONNELL, REG. N.

(For over 25 years Miss McConnell gave wonderful service as a nurse, under our W.M.S. in India, training the Indian nurses at Vellore Hospital for some time; supervising the Hospital at Jobat; and lastly with a Mobile Health Van on the Bhil Field, in villages where previously there had been no medical help. She is now living in Windsor, Ont.)

HE IS RISEN!

"Arise! for He is risen today;
And shine, for He is glorified!
Put on thy beautiful array,
And keep perpetual Eastertide."

HYMN: No. 216

"The strife is o'er, the battle done;
The victory of life is won,
The song of triumph has begun—
Hallelujah!"

PRAYER:

Our Heavenly Father, we lift our hearts in great thankfulness and praise for Thy wonderful love—that love which gave Thine Only Begotten Son to die for us. We do thank Thee for the victory of Calvary, and that our Risen Christ is with us today.

Help us to realize day by day that we are not our own, but that we have been bought with a price. May we seek to glorify Thee in all that we do and say, and may our lives be to the praise of Thy glory.

We pray for our Church at this special Easter time, and for each member of the Women's Missionary Society. Help us to face our responsibilities as members of the Church—to make Christ known to those who do not know Him.

We pray for our Overseas workers. Cause them to know that they are being upheld in prayer, by the Church in the homeland, and, in times of discouragement teach each one of them to take fresh courage and strength from Thee. Grant that the time may soon come when many people to whom they give the Gospel message, may receive the Risen Christ.

Forgive us, our Father, that we are so often forgetful servants. Help us to be more faithful witnesses of Thy glorious truth.

Pour out Thy love and peace on all peoples. We pray in the name of our Lord and Saviour, Jesus Christ. Amen.

SCRIPTURE READING—St. Mark's Gospel, Chapter 16, verses 1-20

"Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a Victor from His dark domain,
And He lives forever with His saints to reign,
He arose! He arose!
Hallelujah! Christ arose!"

This is the song of triumph which ascended to Heaven as we worshipped at our Sunrise Service in a village off in the jungle of India. "He arose!" The message which brought new hope and comfort, joy and power, to the Disciples on that first Easter morning brings us new hope and courage. The empty tomb and the resurrection morning transformed all things for the followers of Jesus. They entered a new realm of glorious and triumphant certainty.

If we are to grasp the experience which came to the Disciples through Christ's resurrection, we must dedicate ourselves to Him. The resurrection brought to them a call from the Risen Christ; a call to dedication for the task of proclaiming Him to those who knew Him not. Let us go forth this Easter Day claiming the power that He is offering to us. The Risen Christ is triumphant—His victory is sure. "God is the source of all joy, and if we come in contact with Him, His infinite joy comes into our lives."

Let us go forth—"Not Somehow—but Triumphantly!"
"You ask me how I know He lives?
He lives within my heart!"

OFFERING—Hymn No. 552 to be played while offering is being taken.

"Take my life, and let it be
Consecrated, Lord, to Thee."

OFFERTORY PRAYER:

Accept these gifts, our Father, which we present to Thee. May they be used for Thy glory, and for the extension of Thy Kingdom. We ask this in the name of our Risen Lord and Saviour, Jesus Christ. Amen.

CLOSING HYMN—

No. 556—"Jesus, Master, Whose I am—"

MESSAGE FROM MISS McCONNELL

"This little story is my favorite Easter story—which I love! I think it is precious because of the great blessing which came to me the first time I read it. I seemed to see in a new way what the Easter message really meant. I am sending this, just because I like it so much"—

A little lad was gazing intently at the picture in the Art Store window, a notable picture of the crucifixion. A gentleman also stopped to look. Seeing his interest, the boy said — "That's Jesus." The man made no reply, and the lad continued —"That's the Roman soldiers." And, after a moment—"They killed him." The man asked—"Where did you learn that?" The reply came quickly — "In the Mission Sunday School."

The man turned and walked away, but he had not gone far when he heard the young voice calling — "Say, Mister!" Quickly the little street lad caught up with him — "Say, Mister," he repeated, "I wanted to tell you that He rose again!"

The Easter Message—"He rose again!"

SYNODICAL GIVINGS

RECEIPTS — January, 1958

	1957	*1958*
British Columbia	$	$ ......
Alberta	......	......
Saskatchewan	......	......
Manitoba	......	......
Toronto & Kingston	......	......
Montreal & Ottawa	......	......
Hamilton & London	400.00	600.00
	$ 400.00	$ 600.00

THE FINANCIAL STATEMENT

Presented by the Treasurer

YOUR TREASURER, on behalf of Council Executive, is pleased to present herewith the General Fund statement of Receipts and Disbursements and the Synodical Givings to the Supply Fund. You will notice that our receipts for the year are $300,971.08 and our expenditures are $303,270.56. This means a deficit of $2,299.48. Naturally such information will be disappointing to each one of you. However, we must not allow ourselves to become so disheartened that we fail to make further advances. The important point to remember is that the givings in 1957 represent an increase of $8,735.33 over 1956. This is a further indication that we are continuing on the upward trend, for since 1955, we have contributed approximately $44,000.00 more. There is no doubt but that each woman is becoming more aware of her individual responsibility. The Society and its work will prosper only as it has the devoted support of women, sincerely concerned with the Church's mission to a needy world. It has been said that "a chain is as strong as its weakest link". Let us strengthen our links through prayer and rededication to the will of God.

Never before has there been a greater need for the spread of the Gospel, nor such an urgency for immediate service than at the present time. Therefore, I beseech you to be much in prayer for our present work and for the new work to which we are committed in 1958. Surely the attainment of our objective of $345,228.00 in 1958, which will mean an increase over 1957 givings of approximately $50,000.00, is within the reach of a Society whose membership is 44,920. We know that we do not face another year in our own strength, but in the source of Him who is our strength.

MRS. I. G. SINCLAIR

> "Arise for this matter belongeth unto thee: be of good courage, and do it." Ezra 10:4.

Helen P. Sinclair, *Treasurer.*

WOMEN'S MISSIONARY SOCIETY (W.D.)
# of the
PRESBYTERIAN CHURCH IN CANADA

Statement of Receipts and Disbursements
for the year ended 31st December, 1957

GENERAL FUND

RECEIPTS:

Synodical Givings:

British Columbia	$ 11,600.00	
Alberta	10,274.00	
Saskatchewan	6,550.06	
Manitoba	10,295.38	
Toronto and Kingston	107,489.11	
Hamilton and London	99,074.70	
Montreal and Ottawa	50,341.24	
		$295,624.49
Individual Subscriptions	5,114.09	
Individual Subscriptions held for 1958	667.50	
		$ 4,446.59
Interest		900.00
		$300,971.08

DISBURSEMENTS:

National	$ 77,651.41	
Overseas	119,400.50	
Organization	43,463.35	
Publications	21,176.90	
Administration	24,161.07	
Grants	1,170.00	
Christian Literature	6,600.00	
Student	325.00	
Public Relations	60.74	
Council Expenses	4,354.37	
Visual Education	1,009.00	
Insurance and Taxes	614.88	
Stewardship	92.40	
	$300,079.62	
Payments from Special Gifts	3,190.94	
		$303,270.56

SUPPLY FUND

RECEIPTS:

Balance on hand, 31st December, 1956		$ 10,017.80
Synodicals:		
British Columbia	$ 518.00	
Alberta	499.00	
Saskatchewan	348.50	
Manitoba	373.07	
Toronto and Kingston	4,237.00	
Hamilton and London	3,966.81	
Montreal and Ottawa	2,040.42	
		$ 11,982.80
		$ 22,000.60

EASTER DAWN

What is this word
From every singing bird?
He is risen! He is risen!
Christ our Lord.

What is this sound
From the green ground?
He is free! He is free!
Who was bound.

What saith this bud
At the dawn's flood?
He liveth again
Flesh and blood.

Strange! Strange! How they sing,
Everything!
He liveth once more
Christ, our King!

(Selected)

Reminiscences of a Deaconess

HER FIRST INTENTION was to be an entertainer, an elocutionist, and to hold vast audiences spell-bound by her eloquence and art. Then a missionary minister came to the congregation to which she belonged who preached surrender and obedience to God's will, and service to people. There were times when she was most uncomfortable listening to a sermon. Some Sundays, knowing the theme of the minister's sermon she would gladly have remained home from church. Those were days when Church attendance on Sunday was the accepted custom in most homes, so she was usually at worship twice a Sunday.

She began to think of nursing. She thought she would like to combine nursing and telling of the Good News. Then one day, at a missionary meeting, her mother heard an address about deaconess training and work. It seemed that was exactly what she had been waiting to hear, and from that time she read all the material she could find on the deaconess and her training.

At a summer school she met a graduate deaconess, who encouraged her to plan to enter the Presbyterian Missionary and Deaconess Training Home. That deaconess remained a staunch friend all through her life. The minister, his wife, and her Bible Class teacher, all gave support and guidance during the time when she was making this (to her) all important decision. By September of the next year her application to enter the Home had been accepted.

At that time the Deaconess Order was only six years' old. People did not have any clear understanding of what being a deaconess meant, or the type of service expected of her. Probably the conception of many was expressed by a teen-age girl who remarked "I think it would be awful to do nothing but study the Bible all day long"!

In those days the Deaconess Home was located at 60 Grosvenor Street, Toronto. Many times during the years there has come the recollection of a question asked by Rev. F. A. Robinson in an informal talk to the student deaconesses, given before the term lectures had commenced — "Am I as anxious to be a Christian woman, as I am to be an attractive and popular deaconess"?

Most of the lectures were given at new Knox College, by the College Professors. This was the first year of lectures in the new College, and the student deaconesses were happy and proud to have a room allocated to them. The following lines, written by a deaconess of those days, give an idea of the course of studies.

"In little flocks we go to Knox
And there would knowledge seek,
Church history, theology, and just
a dash of Greek

Foreign Missions, compositions,
also learn to speak
For our Home at 60 Grosvenor."

As a part of "Practical work" students were assigned to congregations to work under the direction of the ministers. One recalls the twinkle in the eyes of one minister who, when giving first instructions to the student-deaconess said "Do not produce your own Bible in the homes. It will do some of the people good to have to find one, and wipe off the dust which has gathered on its covers". One also recalls remarks such as "Where can it be? I was reading it just the other day."

There were three months' probation and then the girls, if accepted, wore a uniform. It consisted of a navy blue tailored dress, with stiff white collar and cuffs, a navy tailored coat, and velvet bonnet. Sometimes, to save laundry bills, the cuffs were not worn, but when news was passed around that a Board Lady was to be with us for lunch or dinner, there was a rush to put on cuffs in order to be properly attired.

After two years' training came graduation, and designation in Central Church, which was located next door to the home, and was considered the deaconesses' church. It was a solemn moment when the recently-graduated deaconess, about to be designated, was asked "Are zeal for the glory of God; love to the Lord Jesus Christ; and desire to save souls; so far as you know your own heart, your great motive, and chief inducement for entering the office of deaconess?"

What recollections there are of depression days in the West, when drought, soil-shifting, grasshoppers, meant no crops year after year. The people in the East sent tons of clothing and carloads of food, and voluntary workers gave many hours to the receiving and unpacking, sorting and repacking and shipping of the clothing to needy districts. There it would be distributed by ministers, school teachers, members of women's groups, and of local relief committees. One recalls the gift of fowl from a non-Anglo-Saxon Community sent to express thanks for the clothing they had received. Many families had unexpected fowl for their Christmas dinner that year!

Precious memories remain of the hospitality and co-operation of Peace River families during a summer spent with them. Sitting all night in a bus, stuck in a mud-hole, was an experience quite in keeping with stories one heard about travelling in that pioneer area.

As one's mind travels back to the first months after graduation, and along the years, there is sometimes a cold feeling along the spine because of mis-handled situations. There is also amusement and satisfaction, but most of all gratitude — gratitude that one was allowed to enter into difficult situations, and even though hurt and resentful on occasions, came out of the experiences with the certainty that He is faithful who has promised His forgiveness, guidance and blessing. No vast audiences have been charmed, but there has been the love of little children, the response of teen-agers at a service of worship; the "God bless you" from a mother whose Christmas was made joyous because she knew her children would not be disappointed on Christmas morning; visits to homes of lonely, elderly folk whose delight in the Bible reading and prayer was a benediction.

There was fellowship in homes, churches, camps and on trains. There were unexpected meetings with persons one had known in past years, and in other sections of the country, and the conviction grew that one should never consider any contact casual or unimportant.

Deep in the heart is the memory of those with whom one planned, and worked, and rejoiced, through the years. The service, here, of many of them is finished; others have taken their places. The witness continues, and "the best is yet to be!"

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CO-OPERATIVE CORNER

The Allahabad Agricultural Institute

A Christian College of Rural Life for India

by MR. HENRY AZARIAH, M.A., INDIA.

(Mr. Azariah, a recent visitor to Canada, and the first Indian Principal of Allahabad Agricultural Institute of Allahabad, India, is the son of a distinguished Christian Minister and leader in India. He is a graduate, in Agricultural Economics, from Cornell University, and has had a year of study at Oxford University, Institute of Agricultural Research. His wife is a graduate in Household Economics, from Cornell University, and they have a family of four sons. This college is a co-operative effort of the Presbyterian and United Churches of Canada, and other denominations of the United States and Britain — all of which contribute to its support. Our W.M.S. each year gives a grant of $500.00 to this Agricultural Institute in north-central India.)

The Allahabad Agricultural Institute at Allahabad, India, was founded in 1910, by a young man who did not expect to be a missionary—least of all a missionary in India. As a teacher of Economics and English in Ewing College, Allahabad, Sam Higginbottom saw the villages of India, and the sadly depleached and eroded soils of the banks of the Jumna River, and was led to believe that God had guided him to India, to help the people of India. He and his wife devoted their lives to the improving of rural life in India, by establishing an Institution to serve agriculture and home life. The situation they chose for the Allahabad Agricultural Institute is ideal, because it is at the confluence of the two great rivers of North India, the Jumna and the Ganges, about 400 miles south-east of Delhi. As one of the sacred places, it attracts thousands of people every year during January and February, but the land about was very poor, infested with deep-rooted wild grasses, badly eroded and subject to periodic flooding of the Jumna. To-day, while the floods still invade, often causing considerable loss, one sees only the rich fields, lovely animals and beautiful buildings, thus symbolizing the agriculture of the past with that of the future.

The objectives of the Institute are — to improve the rural life of India; to provide opportunities for young men and women to develop themselves as children of God; to foster international good-will and fellowship; through all its activities to bring about our effective witness of the Kingdom of Love. The training programme consists of providing instruction in Agriculture and Home Science. Students who have passed the High School may obtain an Indian Dairy Diploma in two years—this is awarded by the Government of India, which considers this training as the one which prepares men to operate dairies, both private or government, and also to qualify men for certain services in the Government. The demand for young men with such training is very good. All of them find easy employment.

The first two years for men desiring to take up Agricultural degrees are the same, and at the end of this period a Diploma is awarded by the Board of High School and Intermediate Examination, Uttar Pradesh. If successful, the men then have the option of taking a three-year course, leading to a degree — Bachelor of Science in Agricultural Engineering; or a two-year course leading to the degree, Bachelor of Science in Agriculture. Both these degrees are awarded by the Allahabad University, although instruction is given at the Institute. The demand for these courses is great. For 70 seats in the first year, about 230 applications are received. Almost 230 apply for re-admission in the third year, for the 64 seats available; and for the 25 seats in Agricultural Engineering, over 100 men apply yearly. Most of them, on graduation, find employment in the government, or in private firms, and about 10% of them set-up their own business.

The two-year course in Home Science, for girls, is also under the Board of Education, Uttar Pradesh State. In addition, a one-year course is now being offered in Home Economics Extension for more mature girls. This course is serving a useful purpose in training young women who are much needed in Community Projects, Fruit Preservation Boards, etc. Besides these regular courses, a number of short courses are offered in Extension, and on various subjects related to agriculture and rural life as demand arises.

The Extension Courses have become a regular feature in the last few years. The extra - curricular activities, which are considered very important in the training programme include—religious and moral education; physical education and organized games; a regular programme of lectures, pictures, and discussion groups, planned to develop better citizenship and to give a liberalized education. At present there are 410 students, including 27 girls, taking Courses in the Home Economics Department.

The Institute is also one of the centres for training Social Education Officers for the Government of India. This is a five-month course, the trainees being selected by the Government. After their training, they go back to the Government for services in the Community Development Projects. Thus the Institute is able to take its share in meeting the urgent need for trained men in Extension and Social Education.

Much of the work of Allahabad Agricultural Institute has been, and is, made possible by gifts and grants from Churches, Foundations and friends overseas. Grants of funds, and other assistance consisting of books, equipment, and technical personnel, have been received from the State Government, the Indian Council of Agricultural Research, Rockefeller Foundation, World Neighbours, Inc., Heifers Projects, Inc., the Council of Economic and Cultural Affairs, the Harvard Institute and the Indo-American programme through the Technical Cooperation Mission.

Allahabad is a Christian college, but neither its students nor its staff are restricted to Christians. Among the 400 men, and 20 women, students, there are members of many faiths and races. Foreign students include men from Fiji to the West Indies, Afghanistan to Burma. The heads of all but one of the ten Departments are now of Indian nationality. Home Science is now a compulsory subject in Indian High Schools, for, in the fight to increase and improve both production and the economical use of food in India, great stress is laid upon the education of women along these lines.

Allahabad has an excellent coordinated programme, a far-reaching influence and reputation, and is an institution of real importance in India. Graduates from this Institute will go forth, not only into the important positions in India, but into Asia and Africa as well, taking with them the knowledge and the help which means the betterment of the people and the improvement of their economic and living status. Its graduates are men and women well qualified to undertake such jobs. To effect a really good undertaking of this sort, however, it takes much money, as well as truly dedicated men and women. Allahabad Agricultural Institute is carrying-on a significant Christian programme which deserves your attention, your prayers, and financial help.

INDIA! JAPAN! FORMOSA!

News From Three Far-Away Fields

MISS IDA WHITE

MISS IDA WHITE

This Spring of 1958 was to be a milestone in the life of Miss Ida White, R.N., and of her parents Mr. and Mrs. James R. White of Goderich. It is the end of the first five-and-a-half year term of the Medical Missionary who has been covering the Mobile Medical field alone this past year during the furlough of one of her colleagues and language study of another.

The Bhil Mission Council surprised us a short time ago by asking Council Executive for an extension of Miss White's terms in order that a plan of action for further building up of the Medical work on the Bhil field could be carried out. After consultation, the request was granted—reluctantly, let us admit.

It is typical of members of the W.M.S. staff that the work they have been called to do comes before personal preference. This devotion to duty must also be typical of their families. At any rate, Miss White has urged, as members of our Overseas staff have in the past, that she be allowed to stay on the job in India, rather than have a much deserved rest here in Canada. Unfortunately her family and friends must also share the sacrifice.

For the first time since the W.M.S. began to take active interest in the Mobile Unit work, or Public Health work as it is now known in India, there is staff to adequately supply two bases—one in the southern part of the field—Barwani—and one in the north. During these past two years, ten of the clinical areas established by Miss McConnell, Miss Brown and Miss White in the northern part of the field have become Public Health Centres, particularly for prenatal and postnatal care. With Miss Brown now back on the field, the work in Barwani—which Miss White was only able to visit occasionally—will be redeveloped. Miss Lankin is completing language study and Miss Acton is in the midst of it. The possibilities are bright for a ministry and a witness of great importance in this particular field of work.

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Still thinking of Medical work: Miss Lily Simpson will come home on her regular furlough in the early summer. Miss Mary Lankin will act as Director of Nursing Services at Jobat Hospital during Miss Simpson's furlough.

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MISS HAZEL MACDONALD

Moving to another field—Miss Hazel Macdonald has written of recent developments in the women's organization. The Annual Meeting of the North Synodical Formosan Women's Missionary Society was held in February. They nominated people to the Council (Synodical Executive) and to the offices of the Council. Each Auxiliary can name a person. In this past meeting, some thirty nominees' names were voted upon under the Chairmanship of the Moderator of Synod. The election was by ballot. Their

President was elected on the second ballot. Mrs. Lee is on her second year as Synodical President. The Moderator conducted the election, which lasted from 11.00 a.m. to 2.00 p.m., then installed the officers. Miss Macdonald writes: "There was very little about our regular business that was not put through quickly. By the way, you have been speaking of stewardship, and this year, with the women giving voluntarily, there was an increase over last year. We are trying to eliminate the word 'fees' from our vocabulary."

The women are facing changes in their work. They are continuing to study and plan for their organization as a department of the Assembly. They are in need of leaders, and since there are no graduates of the Theological College in the Bible School, they have decided to open a Women's School. They have proceeded to ask permission from various groups.

Again Miss Macdonald writes: "May I just say here that we went through all the legal procedure and talked with General Assembly, Synod, Canadian Council. We were told we will have to go through an Examining Committee which was established in G.A. for examination of ministers. We felt that we had enough backing and so the women have asked for, and accepted, very small quarters in Tamsui Middle School. These last three weeks, the members of the Council raised the question of finance. They figured they would need $50,000 N.T. for repairs and equipment and another $50,000 N.T. for running expenses; a total of $100,000 N.T. There wasn't even a suggestion that the Canadian Church be asked for financial help. In one week the Council members went out and raised $32,000 N.T. (almost $1,000 U.S.), and that is not in pledges, but in actual cash. I'm thankful for the privilege of working with these women—they are worthy successors of our Canadian Council, I can assure you."

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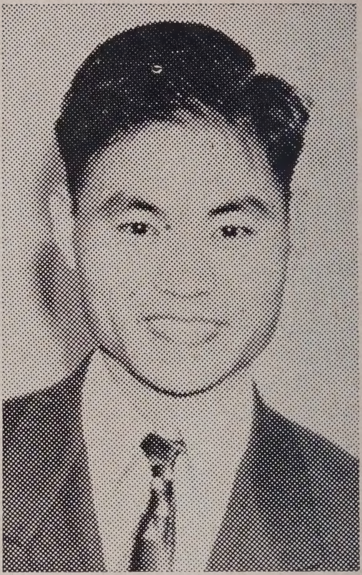
MISS JEAN BROWN

Miss Jean Brown, who went to Japan last Autumn, the first missionary of the W.M.S. (W.D.) to the Koreans in Japan in a number of years, has been studying the Korean language in Seoul, South Korea. During the Christmas holidays, she had the opportunity to visit several areas in South Korea, where she saw other missions at work. Returning to language School, she found that she had been allowed to skip a grade due to her proficiency. She will return to Japan in March. Rev. D. H. and Dr. Powell, who have delayed their furlough because of the needs in Japan, will leave Japan in the early Spring. Miss Brown will be the only Canadian Presbyterian staff person working with the Korean Christian Church, and she will be continuing language study for some months ahead. This situation points up our need for staff for this field. You will be remembering this work particularly in your prayers.

Easter Greetings from Koreans in Japan!

by THE REV. WENCHI KIM



THE REV. WENCHI KIM

To The Members of the
Women's Missionary Society
in Canada:

I am glad to have a chance to send Easter greetings. I have to say first of all "Thank you very much" for your hospitality when I was in Canada. I remember all of this and your love. I have not expressed my thanks to you fully because I have been so busy. Please excuse the lateness of my writing. I am thankful to have good friends in Canada who have always helped me.

Since I returned to Japan the work of our Korean Church and the national young people's work has been going well. My family, my wife and three daughters and myself, are fine. My own church is going to build a manse this spring and on January 26 a building campaign was organized, to raise $2,000.00.

On this coming Easter Day we remember how our Lord was raised again from the dead. The Jews thought they crucified Jesus so that He would never appear again; but on the third day He rose again. He lives evermore and He lives with us eternally. Now He works with us. We have to work for Him, and according to His will. Many people work according to their own ideas. Man thinks today more about Sputnik than heaven. The resurrected Lord is not known through an astronomical telescope but through faith only, and dwells in our hearts. I hope my friends in Canada will work with vigour for our Lord. May God bless all of you.

Greetings come to you also from the Women of the Korean Church in Japan, from the national W.M.S. as well as from the local and Presbyterial societies. The women of the Church have a home mission field in Okayama Province, west of Osaka and Kobe, and to the new churches in this area the women send their money. We are thankful to receive help from the Women's Missionary Society in Canada for this work also.

Some young women are studying at college and some deaconesses are being supported through your assistance from Canada. We want to say "Thank you" for your fine help, and for your prayers at Easter. We visit at this time each house near the local churches to invite the people to come to the services; and we prepare for a dinner for the congregation on Easter Day in the churches. We have fellowship among all the members, and the opportunity for Christian testimony and singing at this hour. We have early morning prayer meetings at 5 a.m. for one week before Easter Day. Many women come to these meetings. Sometimes we give testimony at this time. May the risen Lord help you in all your work for Him in Canada.

Yours sincerely,

REV. AND MRS. WENCHI KIM

CALVARY AND EASTER

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!
Yes, Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just three days apart!

(Selected)

Sharing in Canadian Missions

Among Our Chinese in Canada

by FRIEDA E. MATTHEWS

THE FOLLOWING are excerpts from reports of our National staff working among our Chinese people in Canada. As we read these reports we were of the opinion that the excerpts which follow were indicative of some of the problems as well as some of the encouraging features of our work. We ask that your prayers will be with our missionaries to the Chinese in Canada as you read the following:

One of our missionaries to the Chinese in Canada has written, "Many of the women have grown spiritually, and have learned to put their trust in God in times of trouble — they pray fervently. Sometimes they feel that their prayers are not enough and often come early in the morning to the church to pray with me . . . The most difficult problem is with the older women who cannot read Chinese. They feel out of place when they can neither read the Bible nor sing hymns with the others who can read. There is an ever increasing number of women at our meetings. Most of them do not know about Jesus, and do not know how to read the Bible or how to pray. Family meetings are held every two weeks in the homes of members of our congregation. This gives them an opportunity to invite their friends and relatives to hear of God's Word and of His love, maybe for the first time, people who otherwise would not go to church. We pray that this will give them a deeper understanding of Christ, drawing them closer to a newborn life as a Christian."

Another missionary has written:

"The average attendance at our kindergarten each morning was 58. It is our aim to visit the home of every child at least once a year. To gather the children day by day the bus has travelled 6,300 miles and the car, 3,149 miles, a total of 9,449 miles. Extra fees for this transportation to and from school have been charged. The children have been taught Scripture portions in both Chinese and English. They repeat these passages at home and we trust that the words of their children may lead some of the parents, who never come to church, to think about the Lord Who loves them and gave Himself for them . . . Daily Vacation Bible School was held in July with an enrolment of 74 . . . Bible classes were held on Wednesday afternoons and evenings during eleven months of the year."

From another National Missionary we have reported:

"We have 21 active and faithful members in our Women's group. Much prayer is needed for this group because many of them do not know of God's Words."

Your Prayers are asked

—For all members of the Society as preparations are made for the observation of Easter, that they may have a new realization of its significance and of the consequent responsibility of sharing the Joy of Easter with all people everywhere.

—For National and Regional Secretaries, as they come together in Staff Conferences, that through discussion and planning togther they may be enabled to return to their work refreshed and with renewed strength and enthusiasm.

—For Miss Ida White, as she continues in her work in the Bhil field, foregoing furlough in order to serve in her profession. Pray that she may have health and strength. Pray too that the work of the Mobile Medical clinics may be blessed, and that the healing of bodies may continue to show the glory of God's love and His power to serve.

—For the women of the Presbyterian Church of Formosa. Pray that they may continue to progress towards the kind of organization which God would have them have within the Presbyterian Church of Formosa. Pray that in their projects, in their everyday life, they may continue to be a blessing.

—For every avenue of service of our National Department — deaconesses; hospital visitors; work among the Chinese and the Indians — remembering each worker by name, that, as their work is reviewed at the Annual Council Meeting, and future endeavours are planned, we may give thanks to God for direction in this area of our work, and accomplish great things for Him.

—For the preparations for the Annual Council Meeting, that as the Executive plans these days for you, they may be strengthened and guided, backed by the prayers of Auxiliary members.

—For Christian Literature, that it may be as Light, touching the hearts and minds of all who read, making them to know more of the great love of Christ for all mankind.

—For the Staff, and all who assist with the work of our Publications Department. May God direct and use their efforts so that in everything thought, said, or written, His name may be honoured and His work extended.

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Together!

"I thank God for fellowship
With those of Christian heart and mind
Who hope and toil, who pray and strive
Toward nobler things for all mankind."

THE BEST YEAR OF MY LIFE

by DAWN CULHAM

WE LEFT Montreal on September 4th, 42 Canadian teen-agers on board the new Empress of Britain, at the beginning of a long series of wonderful experiences connected with our year of study in Neuchatel, Switzerland.

Six days later, we docked at Liverpool at 6 a.m., all up, dressed, and eager to see the first city of our travels. Liverpool appeared very dusky and smoky to us so early in the morning; however we spent no time there, but immediately following our customs inspection, took the boat train for London. During our day and a half in London, we watched the Changing of the Guard at Buckingham Palace, and went to the Tower and to Windsor Castle. Then, late the next evening, we again boarded a train which took us to the Channel and the ferry to Holland.

It was here that we first began to realize how hard it could be to get along, since only a few of the Dutch we met spoke English. Then, on by train through Holland and into Germany, with one night's stay in both Cologne and beautiful Heidelberg. Leaning out of the open train windows with our knees on the wooden seats, we travelled through the picturesque mountains of Switzerland — it all looked like something out of the storybook "Heidi". Past lakes and vineyards, at last we arrived near suppertime one evening in Neuchatel.

This is a beautiful little city, placed at the foot of the Jura foothills, and on the edge of Lac Neuchatel with the Alps in the distance. Here we were met by our "Madams" and taken to our new homes, which, for eight girls including myself, meant a beautiful new house far up the side of a hill.

A few days after arrival, classes started and work began. There, the school year is shorter than it is in Canada, and we therefore had to work harder to complete our Senior Matriculations. Classes started at 8:15 a.m. and continued until twenty minutes to six, with an hour-and-a-half for lunch and a 10 or 15 minute break between classes. As Christmas neared, Saturdays were spent skiing and sailboating and outdoor cafes were for the moment forgotten.

Four weeks of holidays at Christmas! Half of our class went to Austria for skiing, and the other half was off to Spain. In a modern German bus, twenty-four of us travelled through Southern France, and down into Spain. Our Christmas was spent in Madrid, and New Year's Eve among English-speaking people in Gibraltar. From Gibraltar we crossed the Straits to Tangiers. Travelling from Tangiers to Tetuan on a public bus, we saw Arab women who hid behind their veils as we tried to take pictures. Returning to Neuchatel, via the Mediterranean coast to Spain, we started happily after our travels to settle down and study again.

At Easter, our holidays were three weeks long and we travelled through Italy spending Easter in beautiful old Rome. Afterwards came examinations, then a trip through Munich to Austria, and down to outstanding Venice. After a few days back in Neuchatel for rest and packing we bade all our European friends farewell. We finally arrived back in Canada, happy to see our own country but sadly remembering friends and experiences from the best year of our lives.

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At Easter Time!

by LEETA McCULLY CHERRY

ISN'T IT a beautiful thought to remember, and to realize, that all over the world, as the dawn moves onward on Easter Day, Christians are reverently greeting the Easter-tide together, and rejoicing in their Risen Lord? There are countless numbers of these sunrise gatherings, marking in their different heart-felt ways the beginning of that holy day of triumph and fulfilment, with the hush of reverent worship and the joyous uplift of song. "Jesus Christ is risen today!" rings forth from the mountains, over far distant seas and across wide rolling plains, with equal faith and rejoicing from believing hearts of every race and creed, and in the languages of many different peoples, as little groups and large ones alike gather together in the early dawn to watch for the first rays of the rising sun, as slowly and beautifully the darkness fades away before them.

In far away Hawaii, from the high rim of the great Volcano, the lovely voices of Hawaiians, Japanese, and visitors to these lovely Islands-of-the-Sea, rise together in praise in the soft scented air, as the first beam of light brightens the far horizon of the vast Pacific on the Easter Morn. All along the Florida coastline, too, little groups of worshippers wait together in the darkness to welcome the light of the dawning Easter Day; and, on the rim of the incredible Grand Canyon, reverent worshippers are touched with awe as the long bright fingers of the sun reach out for those indescribable colourings and formations of this vast canyon, and songs of praise and rejoicing echo back from rim to rim.

In Red Rocks Park, near Denver, in the foothills of the mountains, every year some 15,000 people climb through the cool dark night to the great natural amphitheatre high up near the stars, to join in the Easter Service which begins the moment that the sun comes up in splendour to emblazon the rolling plains stretching far below. In Arlington Cemetery, in Washington, at the dawning of each Easter morning, the bugles ring out in the Reveille, and a great cross of white lilies is reverently laid upon the grave of the Unknown Soldier. High atop Wichita Mountain, still another Sunrise Service is held. In the mountains, by the seashores; in the churches; in Canada, United States, Europe—wherever Christian hearts give thanks for the truth and glory of the message of Easter Day these services of praise are held, and few there are among us, who have not experienced to some degree the deep spiritual uplift and individual joy that such a Service has given to life.

Once, in the early dawn of a still cool Easter morning, I stood with many others as the darkness lightened, and we watched the sun rise in all its majesty above the Garden of the Gods, in the mountains near Colorado Springs, where, for many years a wonderful Easter Sunrise Service has been held. It was a truly unforgettable experience! Some of you may have seen this spot of great beauty, with its strange Cathedral spires and oddly-shaped rock formations, so completely unlike any others in the vicinity, for many travellers on their way to the Grand Canyon and to the Great West beyond, like to take this detour to the beautiful high enclosure, so aptly called The Garden of the Gods. It is a perfect, natural amphitheatre, high up in the heart of the mountains, and one comes upon it with dramatic suddenness. It is entered through a narrowed opening called The Gateway Rocks, twin 300-foot giants of red sandstone, and the splendid natural amphitheatre within is completely enclosed by picturesque rock formations and guarded by towering rock pinnacles of strange shapes and forms. It is a rarely beautiful, and most impressive spot.

For the Easter Sunrise Service thousands of cars come streaming in for hours from all the neighbouring States. People begin gathering in this Garden of the Gods at midnight, and by 3 a.m. a corps of traffic policemen go on duty to guide the Easter pilgrims along the roadways, and avoid all confusion around the Garden itself. With all the crowd, and despite all the preparation within those giant twin peaks, there was a real hush, a sense of great reverence and waiting. These three things remain most vividly among my memories of that treasured experience—the hushed, still anticipation of that great, quiet crowd gathered there; the singing salute of the silver trumpets to the first rays of morning light, the glorious blending of all those worshipping voices, the strong, resonant voice of the white-surpliced Minister; and, over all, the singing of hundreds and hundreds of birds high among those rocky columns. I was told that the birds of the district seem to specially love this particular spot and to congregate there night and morning, but to make sure that their sweet voices will be there in full chorus at the Sunrise Service, special food is spread for them all throughout the Garden of the Gods, for at least a week or two before Easter.

Once too, in New York City, at Easter-time, there was the Easter Sunrise Service at Radio City Music Hall, where every Easter morning such a Service overflows that vast auditorium, seating 6,200 people, the largest indoor theatre in the world. Always the mecca of tourists and the place of colourful entertainment, one is deeply impressed to discover there too, this solemn and reverent Easter morning worship Service, and for the whole Easter period, in connection with every Theatre Presentation, one of the most beautiful Easter Pageants I have ever seen! By 6.30 a.m. that Sunday morning, every seat was filled with quiet worshipping folk of every language and colour, and extra chairs filled the vast stage as well. This service is sponsored by the Association of New York Churches and tickets for it are given out weeks in advance. Both white and coloured men were the ushers; many coloured people and those of many other nationalities formed the huge congregation. Ministers taking part in the impressive Service were white and coloured, and representative of all the Protestant faiths, and the marvellous Choir of well-trained voices came from the different Churches, a great many from the famous Coloured Church of Harlem. It was a most beautiful and inspiring Easter Service.

Back from this service in time for breakfast, we later attended the Easter Morning Service at Marble Collegiate Church, whose well-known Minister is Dr. Norman Vincent Peale. Even with our tickets of admission, we had to wait in a broad line-up over a block long, while the large Church emptied from the previous 9 o'clock service. People from all parts of the world were in that line-up, all with some deep experience of this famous Minister, and all eager to talk about him and his work. What beauty—and what fragrance—greeted us as we entered that Auditorium—ten thousand white Easter lilies sent specially from Bermuda, as they are each Easter-tide, from a florist there whom Dr. Peale had helped and inspired in a time of serious doubt and trouble! Silhouetted against the great stained-glass window behind the Choir and facing the main chancel, was a huge Cross of pure Easter lilies, and on either side-wall, crimson roses were arranged on trellises so cleverly that the whole wall appeared like a mass of climbing roses. Banked solidly all across the front of the Choir, and the three pulpits, were more white lilies, and in front of them, a broad phalanx of mauve and pink hydrangeas. A picture of beauty, both of colour and arrangement which I shall never forget, and a service of great simplicity and significance, with Easter music of outstanding loveliness!

Vastly different is the Service in the Church of the Holy Sepulchre in the far-away, ancient city of Jerusalem, now wholly within the Arab Kingdom of Jordan. Here, to each of the three great Western faiths, the Easter-tide has very special meaning. To the Jews—it is the Passover; to the Molsems—it is the Anniversary of the Prophet; to Protestant and Roman Catholic Christians alike—it is the reverencing of the final triumph of the Resurrection. This historic old Basilica, dedicated in 335 A.D., crumbling now from disrepair and with its roof covered with the dwellings of Abyssinian Monks, was once the most sumptuous Church in the whole world. Built on the site of Calvary, it rose there at the command of the Emperor Constantine, but really because it was the great desire of his mother, the British-born Empress Helen, that on the site of Christ's death the most magnificent Church in the Universe should be erected. It is today, perhaps the most venerated spot in Jerusalem, and shared by Arab, Coptic, Greek, Latin and Syrian faiths—each one of which has been given its own special place of worship inside the huge Basilica, which is The Church of the Holy Sepulchre.

For days before Easter, there is so much excitement that troops must patrol the streets, and when the Basilica is ceremoniously opened at midnight, every available corner fills immediately with a surging crowd—priests and monks; Arabic Christians; Coptic merchants; Armenians, Greeks, Roman Catholics; black, white and yellow men, and countless women, veiled and unveiled. All wait silently for the legendary Hour of Resurrection, when the miracle takes place. With the first streak of dawn, all lights in the Basilica go out. Bells ring through the darkness, and the procession of 12 priests enters, each carrying banners of the Apostles, with a 13th bearing the black banner of Judas. Then comes the Armenian Patriarch, with his golden crown and rich vestments of sky-blue and gold. From his jewelled necklace hangs a scintillating cross, and his tiara of emeralds and sapphires is topped with a diamond cross. He carries a long crystal cane, two crossed serpents forming the crook, and the priests, walking backwards, swing their censers before him, as he blesses the crowd. The Procession proceeds three times around the Holy Sepulchre, while people and priests chant—"What is rightfully ours. O God, give unto us"!

The Patriarch then goes into the

crypt, carrying in his white-kerchief-bound hands, a single unlit candle. Now deep silence falls upon the vast throng, waiting tensely for the miracle, for they believe that the Angel Gabriel will surely come to light the candle in the Patriarch's hands, as a token of the authentic truth of the resurrection of Christ. Everyone begins to pray—"O Lord, show us a sign—show us the miracle!" Sometimes it is a long time before the Patriarch's hand comes through the special opening in the wall, bearing the sacred fire. Then, suddenly—"Glory—Hallelujah!" shout the people. "The miracle has happened again! Praise be to God, Gabriel has lit the candle!" Bells ring; everyone claps; the one nearest to the Patriarch lights his candle from the Miracle Candle, and, from one taper to another, soon candles in every hand are lighted—at least 5,000 candles glowing, even up on the roof where worshippers also wait. The whole Church is ablaze with light, and soon the street also, as the rejoicing people surge out in a wild abandonment of joy and excitement which sweeps over all Jerusalem at dawn on Easter Day.

"Christ is Risen!" shout the joyful people as they greet each other, and back comes the rejoicing answer, "He is Risen Indeed!" And so, everywhere at the dawn of Easter Day, in one way or another, that glorious triumphant song rings out across this great round earth, and every group of worshippers is filled anew with the reverent wonder and promise of that day which marks for all believers the rising of the Lord in Glory, and the promise of eternal life to each believing heart. "Christ is Risen Indeed!" In whatever tongue it is spoken that is the joyous message of Easter; the full assurance that death "is swallowed up in life"; the hope and promise that all Christians treasure in their hearts!

Glad Tidings Readers!

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Boys and Girls!

OUR EASTER GIFTS

by GRACE J. JESS

HELLO THERE! My name is Susan and Jim is my older brother. He keeps after me to write and tell you about our busy and exciting time last Easter and about our Easter gifts.

It all started about a year ago now. One Sunday our Church School teacher told us that Easter, just like Christmas, was a time to give gifts too. She said that God gave us the gift of His Son, the baby Jesus, at Christmas; but Jesus gives us the gift of Life at Easter. We came home and told Mom and Dad about it. We asked them what we could do to give a gift. Dad said that if we wanted to give a gift we ought to make it. Mom thought that was a good idea but that we should decide whom we would like to surprise. This way we would know more about what to make, or do, for the person. Well that was easy! We both said, "Mrs. Bruce."

Now Mrs. Bruce lives all alone at the end of our block, in a wee cottage. She had not been able to go out for nearly two years, but we often visited her and ran errands for her to the store and post-office. She loved to talk about the flowers that she used to grow before she had to stay inside all the time. So it was natural for us to think of giving her flowers. We talked about it a little longer, and it was decided that I would buy some bulbs from the flower-shop and start growing them while Jim thought he would like to make a bird-house. Mrs. Bruce could enjoy the flowers in bloom and she could watch the birds nesting outside her window all summer as well.

Dad and Jim went to our library where they found a book about birds and bird-houses. They read it through and found, to their surprise, that different birds like different shapes and sizes of bird-houses. They decided to make a nesting-shelf type of house for their first experiment. A nesting-shelf is open on two sides because some birds do not like a closed-in house. They chose to build this kind of house because it was simple and easy to make, and because robins like to live in it. Robins are very friendly and there are a great many around here.

Dad helped Jim saw an apple-box into several pieces for the nesting-shelf, which is made of four pieces of wood—the back, the shelf, the roof, and one side. The back is 8″ by 15″; the shelf is 7″ by 8″; the roof is 8″ by 10″ and the side is 8″ wide and 10″ long on one edge, and 7″ long on the other edge to fit the slant of the roof. The roof is placed 2″ down from the top of the back, and the shelf is placed 3″ up from the bottom of the back. This means that the roof is 10″ from the shelf on the back, and it slopes down to 7″ from the shelf in order to fit the side of the house. Jim put a narrow strip of wood, about an inch wide, under and against the roof just where it joins the back of the house. This made the roof much stronger. Jim carefully glued and nailed the pieces together and sand-papered them in the rough spots. Dad told him to paint it either dark green or brown, to protect the wood from the weather and because robins like dark colours that other animals and birds may not notice. Of course they do not want to be bothered by other birds and animals once they have found their home and settled down.

It took much longer for my bulbs to grow than it took Jim to build his bird house. I went to see the man at the flower shop to buy several hyacinth bulbs. I also wanted to ask him just how to grow them. He gave me a little folder telling me just what to do.

First, I needed a low bowl, or dish or pan, to plant them in, and then some fertile earth and pebbles in which to grow the bulbs. Before putting in the earth I looked for some pebbles to put in the bottom of the container. It was easiest for me to dig out pebbles from under the snow in our driveway. Then I settled the bulbs in the earth so that none of the tops were showing and soaked the earth well with lukewarm water. Next I looked for a cool, very dark, spot in which to leave them until the roots had grown. I found a place in our basement and put the pan and bulbs away for almost six weeks without any further watering.

One day, I suddenly remembered my bulbs and went down to have a look at them. There was only one little stem, and Mom said it was time to put them in the light. They still had to be kept quite cool, about sixty degrees, so I put them in the window of our back bedroom and very soon more little green stems appeared and grew, and grew, and grew. I soon noticed that one stem on each plant seemed quite thick and before long they turned into buds. I watched it every day now, and, since putting it in the light, I kept the earth moist all the time. Soon one tiny bud burst open, and it was almost Easter Sunday.

By now Jim had finished the bird house. It was all nicely painted and ready to be fastened to a tree. He had even found some soft white string to leave in it for the robins to use in making their nest.

One afternoon Jim and I set out with our gifts for Mrs. Bruce. Mine was wrapped so that it wouldn't be chilled by the cool air. We were so excited and proud of what we had been able to do that we could scarcely wait to see her face. We hurried up the path and knocked on the door. When Mrs. Bruce asked us in we barely said, "Hello," we were in such a rush to put the presents on the table. Mrs. Bruce's eyes and face were all the thanks we needed. When she asked us why we had brought her presents at this time of year. We told her about Jesus giving us such a wonderful gift at Easter, and that this was the reason we wanted to give her a present. She was very pleased and there were tears in her eyes—Jim and I dashed out to nail the bird house in the shady tree outside her kitchen window. It was two very happy children who waved goodbye and hurried home to tell Mom and Dad about the Easter gifts.

* * * * * * * * *

EARTH BE GLAD!

Sang the sunrise on an amber morn:
"Earth, be glad! An April day is born.
Winter's done, and April's in the skies.
Earth, look up with laughter in your
    eyes!"
Then the sound of growing in the air
Rose to God a liturgy of prayer.

(Selected)

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Books you'll like!

Reviewed by LEETA McCULLY CHERRY

THE DAY CHRIST DIED — By Jim Bishop

If you have not already read this remarkably moving and beautifully-written book, which is historically so well authenticated and poignantly presented that it became at once the current Literacy Guild choice for its excellence, there could be no better time for you to do so than right now—when it is again the Easter-tide and all Christians are remembering Christ's sacrifice, that thereafter believing mankind might, through Him, enter into life everlasting. This book recreates for us that most dramatic day in the history of the world, the day when Jesus of Nazareth gave, for us, His pure and holy life upon the cross. It opens at 6:00 P.M.—the beginning of the Hebrew day—on April 6, A.D., 30, and it closes at 4:00 P.M. of the following afternoon, when the body of Jesus was taken from the cross.

Each chapter of the book is one hour of that momentous day, and there are, in addition, three background chapters —"The Jewish World"; "Jesus," in which is traced His background and that of His family"; and "The Roman World." The author says "The most important is "The Jewish World" because, unless the reader understands the land of Palestine two thousand years ago, and gets to see the people, he will not understand this particular day—the day that changed the course of history and has affected the lives of billions of individuals." Nothing in this book controverts the teachings of the Bible; no liberties have been taken with the facts of history, and no words are spoken by Jesus, save those which could be quoted direct from the New Testament. The whole book is written with reverence and belief; with deep knowledge, intense research, and, long consultation with churchmen, archaeologists and historians of all beliefs and creeds. In the rough draft, the manuscript was read by leading religious scholars of all denominations, all of whom gave constructive criticism, and agreed that it was "deeply reverent and a stimulant to intelligent faith."

In these pages we look upon Christ, on that awesome day, as a man, in His suffering and agony, but always preserving the depth of Divinity and mystery—the pitying Son of God. I do not think it would be possible for anyone to read, and feel the deep impact of these Chapters, without being moved to greater understanding and faith. It is not often that a book of this type is offered to its readers before book publication, in the pages of a big national magazine, but this one was—in McCall's Magazine of March 1957. Price $3.95, through the Publication Department.

TO LIVE AGAIN — By Catharine Marshall

Many will remember the inspiration and the wide appeal of the book "A Man Called Peter," the tenderly-interpretive biography of that remarkable minister, Peter Marshall, who died at 46, but whose far-reaching influence still reaches thousands of readers through this book, written by his wife Catharine. Now Mrs. Marshall has followed that book by another, equally worthwhile and filled with warm spiritual awareness—"To Live Again." In this book, she tells how she was helped by her firm faith, to rise above her deep despair, to bring up her young son, to earn her own living, and to realize with increased belief and strength that "God does build up the resources instead of whittling down the problems." This book is indeed a firm testimony of faith; an interesting human story, with many humorous angles, and always the joyful lift of her own personality and character shining through the pages. "It is not part of God's plan," she writes, "that those bereaved should languish in grief or live in emptiness," and, holding fast to Christ's promise of continuing life after death, Catharine Marshall is leading a brave and valorous life, and adding much to the good literature of her day. Available in all Libraries, or priced $4.95 from Publications Department.

LANDS OF THE BIBLE — By Samuel Terrien

This would be a beautiful book to possess individually, especially if doing Bible Instruction, or leading a Study Group, and certainly it should be in all Libraries, particularly those of Churches and Sunday Schools. It is both an atlas and a picture-history of the Holy Land and its environs, and the full-colour maps of all the places mentioned in the Old and New Testaments, are made by a new process which gives a three-dimensional effect. The Author, who is Professor of Old Testament at Union Theological Seminary, has lived in the Holy Land, and he studied Archaeology at the French School in Jerusalem, and in text and picture he tells the graphic story of the Hebrew Migration from the Tigris-Euphrates Valley. The narrative continues to increase in interest right up to the present time. 98 pages, 10″ x 13″— packed full of interest and beauty—$3.95.

EVERYDAY RELIGION — By Joseph Fort Newton

The sub-heading on this good little book reads "Gems of faith and love for daily living" — and that is a perfect description of the contents of its 238 pages! Here is wise and warm-hearted guidance in practical Christian living for all the experiences of universal daily life, written by the beloved Rector of the Church of St. Luke and the Epiphany, Philadelphia, until his death in 1950. These are a careful collection of some of the brief talks written by Dr. Newton for his weekly column in the Philadelphia Bulletin, where they were read and appreciated by thousands. In this book, they prove their worth over and over again, for through the timeless truths of religion, Christian principles are applied to relieve burdened hearts and help in solving daily cares. It is a treasury of worship, and both devotional and inspirational reading. Price $1.25. This may be purchased from the Publications Department.

* * * * * * * * *

WHEN ARE YOU OLD?

Age is not a time of life—it is a state of mind. It is a temper of the will; a quality of the imagination; a maturity of the emotions.

Nobody grows old merely by living a number of years. People grow old only by deserting their ideals.

Years may wrinkle the skin, but to give up your enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair — these are the long, long years that bow the heart, and turn the greening spirit back to dust.

Whether sixty or sixteen, there is in every human heart the lure of wonder, the sweet amazement at the stars and star-like things and thoughts; the undaunted challenge of events, the unfailing wonder of expectancy, and the joy in the very fact of living, and all that it can mean to others as to you!

You are as young as your faith; as old as your doubt; as young as your self-confidence, as old as your fears; as young as your hope, as old as your despair. In the central place in your heart is an evergreen tree. Its name is love. So long as it flourishes—you are young. When it dies—you are old! In the central place in your heart there is also a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power—first of all from God, and then from your fellowmen—so long are you young!

So, will the years bring blessing, added wisdom and vision, and no fear at all of ever growing old, in the fuller meaning of that word!

(Author Unknown)

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B.C.
Press Secretary

KAMLOOPS-OKANAGAN PRESBYTERIAL—At the Thank-Offering meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Penticton,* four members presented a brief playlet, "What Doth God Require of Me?" Following this, there was an illustrated story from the Mission Band, based on their study of *Japan,* and "a Visit to Vellore," a coloured film on hospital work in *India,* rounded out an interesting meeting.

VICTORIA PRESBYTERIAL—The new President, Mrs. R. H. Cox, presided at the January meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria,* and Miss Margaret Boyd, a special guest with her mother in *Victoria,* spoke to the members. The "Couples Group" of the church, presented to the Auxiliary their plans for furnishing a Nursery in the new Church Hall. Mrs. James McNeill, *Victoria,* the Guest Speaker, told interestingly of conditions in *Newfoundland,* as she and her husband, the late Rev. Dr. James McNeill, found them during Dr. Neill's years of ministry to a Presbyterian Church in *St. John's, Newfoundland.*

WESTMINSTER PRESBYTERIAL — *Brentwood Park* Ladies Guild invited members of the Guild of *Garden Village* to their December meeting, when all enjoyed a pleasant evening of fellowship.

When the Women's Guild invited the guild of *Garden Village* to meet in January at the home of Mrs. E. Torling, *Burnaby,* Synodical President Mrs. M. Clifford gave a very challenging address on Home Missions and the W.M.S. work in B.C. Earlier, the group had enjoyed an enthusiastic address by Miss Ellen Douglas, hospital visitor, and suitable gifts were brought to the meeting for her work.

Miss G. Ament, B.C. representative of the Mission to the Lepers, was guest speaker at the January meeting of Mount Pleasant Auxiliary, *Vancouver.* Miss Ament illustrated her address with the film, "Heaven of Hope," a narrative of work among the lepers in *India.*

The Rev. Harry Lennox, minister of the Church, installed the 1958 officers of *Kerrisdale* W.M.S. Auxiliary, and in his address emphasized the importance of the home churches recognizing the new native churches being established in far-eastern countries, where 95% of the people are still non-Christian. He stressed the need of doing everything possible to help those Churches to help themselves.

St. Paul's W.M.S. Auxiliary, *Vancouver,* presented a gift to their retiring President, Mrs. J. Rogers, who leaves the Chair after 18 years of faithful service. Mrs. H. Lucking is the new President.

ALBERTA

Mrs. T. E. Roulston,
Box 356,
Olds, Alberta.
Press Secretary

EDMONTON PRESBYTERIAL—A Presbyterian C.G.I.T. Rally was held in St. Andrew's Church, *Edmonton.* Miss Norma Kennedy spoke on reports and the proper way to wear middies. The Rev. G. Marsh spoke briefly and pronounced the Benediction, following a very interesting programme.

MACLEOD PRESBYTERIAL — The theme of the annual Presbyterial meeting held in St. John's Church, *Medicine Hat,* was "What is My Task?" Miss Norma Kennedy spoke on the place of women in the church. The Rev. R. J. Taylor spoke at the luncheon. The new Executive is composed of eight Federation members from *Lethbridge* and four *Medicine Hat* women.

RED DEER PRESBYTERIAL—The Annual Presbyterial held in Knox Church, *Red Deer,* reported that the financial goal had been achieved. Guest speaker at the dinner was Mrs. Peter Walter of *Eckville.* Other points represented were *Valley Centre, Willowdale, Edwell, Sylvan Lake, Evarts, Innisfail, Olds* and *Carstairs.*

St. Andrew's, *Innisfail,* now has a full-fledged Auxiliary of ten members who were formerly part of an Affiliated group.

CALGARY PRESBYTERIAL—Mrs. F. S. Morley installed the new officers of Grace Church W.M.S. Auxiliary, Mrs. Harvey Smith being the new President. A Candle-lighting Ceremony was an impressive feature of the meeting, and Mrs. J. W. Crawford was the Speaker. Life Memberships were presented to Mrs. D. Mauchlin; Mrs. D. Cumming; Mrs. E. Inglis; Mrs. McDonald, and Mrs. G. Sinclair.

At the Annual banquet of the Elizabeth Rae group of Grace Church a Life Membership was presented to a member of thirty years' standing, Miss Nichols Gunn. Mrs. James Thomson told of her travels in *India* and showed slides. Mrs. J. C. Metcalfe, Synodical President, installed the officers. Mrs. G. Sinclair is the new President.

The Senior Auxiliary of St. Giles, *Calgary,* presented a Life Membership to Mrs. A. Wood. The new President, Mrs. E. Olsen, spoke briefly after the Installation by Miss Norma Kennedy.

The W.M.S. Auxiliary of Chalmers Presbyterian Church, *Calgary,* was reorganized recently, with 18 members attending the first meeting. The new President, Mrs. M. A. McCallum, and the other officers were installed by the Rev. Gerald Doran at the morning Church Service.

The annual W.M.S. Presbyterial Meeting was held in Chalmers Church, preceded by a Prayer Service on Monday evening at Knox

Church, at which the speaker was the Rev. H. L. Simpson of St. Giles. The Senior C.G.I.T. of Grace Church was in charge of an evening meeting. Mrs. Osz of Calvin Hungarian Church gave a report. The Rev. Gerald Doran installed the officers, Mrs. J. W. Crawford being returned as President.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL—The Annual Meeting of *Brandon* Presbyterial was held in First Church, *Brandon,* with Mrs. E. Leeson presiding and the Rev. R. A. Davidson conducting the opening Devotions. Mrs. Bain and Mrs. E. Harper gave comprehensive reviews of the Secretaries' Reports, and the Treasurer's Report showed increased givings for the year.

The *Brandon* Study Group gave the afternoon Devotions and Mrs. J. McLeod conducted the "In Memoriam" Service. Miss Joyce Pearsall reported on the Leadership Training Course at *Belleville,* and announced a similar Course to be held for the western Presbyterials at *Regina* in July. After discussion, the majority of delegates favoured the setting-up of an Adult and an Evening Department in place of the present system of classification. Consideration was also given to the question of "The Place of Women in the Church," and the proposed Councils. Two Sectional Rallies were planned to be held in the Fall. After the installation of officers for 1958, the meeting closed with Devotions by the members of the Wellwood W.M.S. Auxiliary.

HAMILTON AND LONDON

MISS MARY BURGESS
BOX 463, HANOVER, ONTARIO
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—Three members introduced the Study Book on *Japan,* when the W.M.S. Auxiliary of *Hanover,* met at the home of Home Helper, Mrs. M. Mackey. Carol Ann and Judy Braithwaite, two small grand-daughters, sang a duet and new officers were installed by Mrs. B. F. Andrew.

At the meeting of *Walkerton* W.M.S. Auxiliary, Miss Clara Inglis was presented with a Life Membership, and Mr. and Mrs. Sillers, in address and pictures, told of their trip to the *Holy Land.*

CHATHAM PRESBYTERIAL—The Annual W.M.S. Presbyterial meeting was held in First Church, *Chatham,* when the Speakers were Mrs. W. C. Wheaton, Synodical President and Mrs. D. R. McLaren. Mrs. O. J. Powell led the discussion on "Reviewing Our Organization." Rev. H. Cleghorn brought greetings from Presbytery.

Mrs. Foster Jackson introduced the Study Book to the members of the Sunshine Auxiliary of the W.M.S., *Leamington.*

WINDSOR — The Rev. Wm. Hyndman installed the new Officers of the Senior W.M.S. Auxiliary of *Knox* Church, and Mrs. Cyril Lacey reviewed "The Glad Tidings." At the Ellen Douglas Auxiliary W.M.S., of *Knox* Church, "Forward With God" was the Devotional Theme, led by Mrs. Billinghurst, and a Missionary Reading was given by Mrs. Kettlewell. At the meeting of the Alexander Bartlet Auxiliary, W.M.S., *St. Andrew's* Church, Mrs. Carberry gave the first of a series of talks on "The Emancipation of Japanese Women Offers A Challenge to Christianity." At *St. Andrew's* Senior W.M.S. Auxiliary, Mrs. Martin Mepham spoke on "Education in Japan" and the Rev. W. Lawson installed the 1958 officers.

HAMILTON PRESBYTERIAL — The Rev. A. Lorne MacKay was Guest Speaker at the annual Prayer Service for Presbyterian Women in St. Paul's Church, *Hamilton*. Mrs. F. Duvall presided, and Mrs. W. H. Milborne sang.

The 44th Annual Meeting of Hamilton Presbyterial convened in three sessions in Erskine Church, *Hamilton,* with excellent attendance. The Rev. M. T. Bailey brought Presbytery greetings; Mrs. Donald Munro gave the Synodical greetings; Mrs. John Haslam conveyed greetings from the Women's Inter-Church Council. Mrs. Stephen How spoke in the afternoon, and the Rev. Joseph Muchan, of Evangel Hall, Toronto, was evening speaker. The Explorer Group of Erskine Church presented a T.V. playlet, and soloists were Mrs. A. Hearne and Mrs. J. Gartley, with Mr. Harold Payne at the organ. Texts and hymns were chosen by 91-year-old Mrs. Mary Taylor. Three Honorary Memberships were presented — to District President, Mrs. H. Krompart; Treasurer, Miss Phyllis Ross; retiring Corresponding Secretary, Mrs. M. Dunlop. Mrs. A. Glen Thompson, Council President, installed the 1958 Officers. Thanks for a cheque, which bought an organ for a new Church, was expressed in a letter from Mrs. Moore Gordon, *Formosa.*

HURON PRESBYTERIAL — The recording of a story given a few years ago over Wingham Station CKNX, by the late Miss Sarah McLaren, a former Honorary Member of the W.M.S., was heard again at a meeting of the W.M.S. Auxiliary of First Presbyterian Church, *Seaforth.*

LONDON PRESBYTERIAL—This Presbyterial held its 44th Annual Meeting in Elmwood Church, *London,* with 300 delegates present. President, Mrs. W. C. Wheaton brought Synodical greetings and the Rev. H. S. Rodney, *St. Thomas,* brought greetings from Presbytery. Worship Periods were conducted by *Knollwood* W.M.S. Auxiliary, and *North Caradoc* Evening Auxiliary, W.M.S. Mrs. Arthur J. Cherry, Secretary for Christian Literature on Council Executive spoke at the afternoon session. She said that it was the responsibility of all Church women to help, through supporting Christion Literature work, to send the

Word of God to the millions, newly-literate, who have not yet heard of it, thus offsetting the devastating influence of Communism and Atheism. Mrs. J. K. West, and Mrs. E. A. Allen led a discussion on "The Place of Women in the Church." The Rev. J. H. Rodney was the Speaker at the Evening Session, at which the Rev. J. Fleck presided.

NIAGARA PRESBYTERIAL—When the Annual Meeting of Niagara Presbyterial was held in Knox Church, *St. Catharines,* the Rev. Ross K. Thomson gave the opening Worship Service, and the Rev. W. J. Walker, D.D., brought Presbytery greetings. Synodical Greetings were brought by Mrs. J. J. McLean, and greetings from Counsel Executive were given by Mrs. Arthur J. Cherry, Editor of "The Glad Tidings." An Honorary Membership was presented to Mrs. F. W. Ramsey. A Panel Presentation, led by Mrs. R. S. Wilson, Synodical Girls' Work Secretary, was given by five members who had attended the Training Centre at Belleville. The evening Worship Service was given by a new W.M.S. Auxiliary from St. Andrew's Presbyterian Church, *St. Catharines,* and the Guest Speaker was Mrs. Arthur J. Cherry, who told of Christian Literature, its needs and opportunities. Musical selections by Knox Ladies' Choir were much appreciated. Miss Kinnear, the retiring President welcomed the incoming President, Mrs. James Adams.

PARIS PRESBYTERIAL—Heralding 50 years of progressive mission endeavour, three special events marked the Jubilee Celebrations of the W.M.S. Evening Auxiliary of Knox Presbyterian Church, *Paris.* In March, an Interview Skit was presented by the Executive in old-time costumes, and the history of the W.M.S. in Canada was realistically portrayed. In September, Honorary President, Mrs. G. L. Douglas, and President, Mrs. F. E. Ellis welcomed guests at a Jubilee Tea in an authentic period setting, with Mrs. Neil Hodgins, seated at her spinning wheels, as she sang familiar old songs. In October, at the Jubilee Thank-Offering meeting, Miss Laura K. Pelton, Toronto, was Guest Speaker, and hymns were sung to the accompaniment of the organ from the old home of Dr. George Leslie MacKay, of Formosa. Honorary Memberships were presented to Miss Marion Cheyne, and Miss Lillian Joyce. And as a final project for this Jubilee Year, the Auxiliary presented a beautiful Nativity Pageant at the Sunday School Entertainment in December.

The 73rd Annual Meeting of Paris Presbyterial was held in Alexander Church, *Brantford,* when Mrs. Stephen How was Guest Speaker. Mrs. J. Verney reported on the *Belleville* Training Centre. The Rev. R. D. Donald, *Tillsonburg,* brought Presbytery greetings; Mrs. E. P. Winhold, from Synodical; Mr. Alex McGregor from Kirk Session; Mrs. J. R. Esler, from the local Auxiliary. Mrs. V. T. Hewer, was re-elected President, and Officers were installed by the Rev. Howard Smith, *Mount Pleasant.*

SARNIA PRESBYTERIAL—The aim of the 44th Annual meeting of this Presbyterial in St. Andrew's Church, *Sarnia,* with Mrs. L. H. Sinclair presiding, was "to unite the women, girls, and children of the Church in prayer and service, for the advancement of the Kingdom of God at home and abroad." Discussion Groups and their findings highlighted the afternoon session, and increased givings were noted in the Treasurer's Report. Officers were installed by the Rev. G. A. Gordier, *Alvinston.*

Mrs. J. A. Kennedy, *Vancouver,* Life Membership Secretary of British Columbia Synodical, recently spoke to the W.M.S. Evening Auxiliary of *Petrolia,* on the theme "Power."

STRATFORD PRESBYTERIAL — Knox Senior W.M.S. Auxiliary, *St. Mary's,* heard Mrs. L. A. Ball, tell of her recent World Tour, which included *Ceylon,* and at a later meeting, were privileged to have Mrs. R. Crook tell of conditions in *China.* Many guests were present at both meetings.

The Annual Presbyterial Meeting was held in Knox Presbyterian Church, Stratford. Mrs. Stephen How spoke of missionary work in *Japan,* and excellent reports of work and progress were heard from all Auxiliaries. Mrs. George Cleland was re-elected President, and the 1958 Officers were installed by the Rev. C. M. Lewis, of *Atwood.*

TORONTO AND KINGSTON

MISS LUNDIA MACBETH
415 WALMER ROAD., APT. 16,
TORONTO 10, ONT.
PRESS SECRETARY

ALGOMA PRESBYTERIAL — At the Annual Meeting of Westminster Afternoon Auxiliary W.M.S., *Sault St. Marie,* a Life Membership was presented to Mrs. A. Marshall, one of the Auxiliary's oldest members, on behalf of Mrs. Damon Godfrey and her Ladies' Aid Circle. Mrs. Marshall's son sent the Life Membership Pin, and a generous donation to the Auxiliary Missionary Fund in appreciation of the honour conferred upon his mother. Corsages were presented to Mrs. Marshall, and also to Miss C. M. Acheson, retiring President. Mrs. J. H. Williams was soloist, and officers were installed by the Rev. J. H. Williams. A Social Hour was enjoyed.

BARRIE PRESBYTERIAL—Mrs. J. D. C. Jack presided at the Annual Meeting of Barrie Presbyterial in Essa Road Church, *Barrie,* with a good attendance from all Auxiliaries. After the reading of the Recording Secretary's and the Treasurer's Reports, Mrs. R. H. McKee of *Collingwood,* Corresponding Secretary conducted interesting Panel Discussions in which the other Departmental Secretaries participated. Miss Ruby Walker, stressed the advantage of Auxiliary officers conferring on the compiling of their Auxiliary Reports, thus achieving uniformity. Mrs. J. A. MacInnes, *Orillia,* commented on the splendid account of the Queen's visit to *Ottawa,* written by Mrs. Cherry in the December and January issues of "The Glad Tidings."

Following the afternoon Devotions, by members of *Collingwood* Auxiliary, Miss Ruby Walker introduced Miss Gwen Davenport, Superintendent of "Armagh," who gave a wonderful description of that Church institution. Mrs. Nichols, of *Midland* thanked the Speaker and the film "The Church of Nishio" was shown. Mrs. A. C. Stewart, *Midland* conducted the installation of officers, and the Rev. J. A. MacInnes, D.D., *Orillia,* pronounced the benediction. Afternoon Tea was served by the ladies of Essa Road Church.

GUELPH PRESBYTERIAL—This Presbyterial convened for its Annual Meeting in St. Andrew's beautiful new Church in *Galt*. President, Mrs. J. D. Cleghorn, presided at both sessions, and Delegates were greeted by the Rev. C. D. Farris, Minister of St. Andrew's Presbyterian Church, and Mrs. J. Child, President of St. Andrew's W.M.S. Auxiliary. The Devotional Periods were given by Mrs. J. Schrumm and Mrs. C. Hoffman, of *Preston;* and Mrs. W. Gordon and Miss H. Gauley of *Galt*. The soloists were Mrs. O. C. Ridsdale and Miss Lorraine Jackson.

Miss Nellie Smith, *Toronto,* was Guest Speaker, and vividly enabled her listeners to see, beyond the figures she compiled, the work being done through these statistics on our Overseas fields, and also through our Port Workers, Hospital Visitors and other National workers. She stressed a great urgency for increased efforts by the women of our Church. Officers for 1958 were installed by Miss Ruby Walker.

KINGSTON PRESBYTERIAL — Members of Auxiliaries travelled from as far as *Gananoque* and *Trenton, Amherst Island* and *West Huntington* to gather in the William Gill Memorial Hall of St. Andrew's Presbyterian Church, *Kingston,* for the morning session of the Annual Meeting of this Presbyterial. President Mrs. C. A. Smart presided; Devotions were led by Mrs. George Williamson, *Trenton;* delegates were welcomed by Mrs. P. M. Macdonnell, *Kingston*. After the presentation of Secretaries' Reports, the delegates, in three separate groups, discussed these related subjects — stewardship; enlisting new members; interesting and training young people in the work of the Church. The results of these discussions were presented by Mrs. Harold Keefer, Vice-President on Council Executive, and Miss Ruby Walker, Regional Secretary.

At the afternoon session in the Church, Mrs. P. Clarke and Mrs. C. Maclean, *Pittsburgh,* conducted the Worship Service and in the "In

Memoriam" Service, Mrs. F. Sankey, *Gananoque,* spoke especially of the nine Presbyterial members and three ministers of the Presbytery, who had died within the year, Miss Mary Whale, B.A., Executive Director of Overseas Missions, was Guest Speaker, and the typed copies distributed of the Overseas work clearly indicated the work done by our missionaries on the fields, and the grants given for other projects. Mrs. V. Weir, *Belleville,* thanked the Speaker, and the Rev. Dr. Gordon installed the new Executive.

LINDSAY PRESBYTERIAL—President, Mrs. C. J. MacKay presided at the Annual Meeting of Lindsay Presbyterial in St. Andrew's Church, *Lindsay,* when the theme was "Christ Calls Us." Morning Devotions were given by *Gamebridge* W.M.S. Auxiliary, and Mrs. M. Petrie, President of the *Lindsay* Auxiliary, welcomed delegates. Mrs. M. Ormerod, Recording Secretary, summarized the report of all Organizations and Departments, and Mrs. W. W. Finney, Secretary for Senior Auxiliaries, reported on Adult Work. Miss Ruby Walker, Regional Secretary spoke to these Reports. Mrs. James Brabazon of *Wick,* read the report of Miss Helen Rennie, of *Wick,* who was *Lindsay* Presbyterial representative at *Glen Mohr Camp*. Mrs. B. Fairbairn read a Treasurer's Report, showing increased givings. At noon, the members of *Lindsay* Presbytery, also in session, were invited to the dinner, served by the ladies of St. Andrew's League. Mrs. C. Veale welcomed the guests, and the Rev. W. S. Bell, Moderator of Presbytery, responded.

Introduced by Mrs. Stewart MacFarlane, the Guest Speaker was Mrs. A. Glenn Thompson, *Stouffville,* President of the Women's Missionary Society, W.D., who gave a challenging address on "Partnership," mentioning especially Miss Margaret Leask, of *Uxbridge,* and her service on the *Jhansi Field, India.* Officers were installed by Mrs. Thompson, and the retiring President, Mrs. C. J. MacKay welcomed the new President, Mrs. D. Whelan to the Chair.

NORTH BAY PRESBYTERIAL — Life Memberships were presented to Mrs. Lloyd Miller and Mrs. Henry Amos on behalf of the Christine Maxwell Auxiliary, W.M.S., *North Bay* by Mrs. Paul Newton. These two ladies were members of the original group, when it was a Girls' Bible Class, whose Leader was Mrs. Thomas Firth. The members, in a body, attended the Week of Prayer Service, then retired for the business session to the home of Mrs. R. A. Panter. The New President, Miss Peggie O'Neill, presided.

At a meeting of the Florence Graham W.M.S. Auxiliary, Knox Church, *Sudbury,* Mrs. P. A. Cossmann and Mrs. A. Teeple, of *Ottawa,* presented to the Auxiliary a Life Membership Pin, in memory of their Mother, Mrs. J. M. Campbell, at one time President of the Auxiliary, and the Presbyterial. A Life Membership was presented by the Auxiliary to Miss Agnes Dinwoodie, a non-member of the W.M.S., but a long-time faithful worker in Sunday School and Church.

WEST TORONTO PRESBYTERIAL — The January Meeting of Victoria W.M.S. Auxiliary of Victoria Presbyterian Church, *Toronto,* was highlighted by the presentation of three Honorary Memberships and three Life Memberships. Mrs. George Ryrie, on behalf of the Auxiliary, presented Honorary Memberships to Mrs. H. Card; Mrs. J. Gould; and Mrs. G. C. Nettleton, in recognition of many years of faithful service. Mrs. J. A. Houden, Immediate Past President of the Auxiliary, presented for the Society, the Life Membership Certificates to Mrs. T. L. Wynne, wife of the minister; Mrs. Stephen Lall, wife of the Assistant Pastor; and to Mrs. McNichol, Leader of the C.O.C. Group. President, Mrs. R. A. Sewell was in the chair.

A Candle-Lighting Service, conducted by Mrs. E. Halsall, and with six members participating featured the Christmas meeting of Mary Weatherall Auxiliary, W.M.S., Runnymede Presbyterian Church, *Toronto.* Miss M. Harroden, accompanied by Miss D. Kildare, was soloist. A letter from Jean Brown, of this congregation, told of her work in *Korea,* and she was remembered in prayer. Honorary Memberships were presented to Mrs. D. Morrison and Mrs. J. Sim, and a Life Membership Pin was presented to Mrs. T. Parton, retiring President. Following election of officers for 1958, Mrs. G. Agar, President of West Toronto Presbyterial conducted the Installation Service. At the close of the meeting, refreshments were servd.

EAST TORONTO PRESBYTERIAL — President, Mrs. F. Black, presided at the 44th Annual meeting of this Presbyterial, held in Cooke's Church, *Toronto,* and the meeting was conducted in quite a different manner. On entering, members received a copy of all Reports. Problems of Supply Work, Mission Work, and Organizations in Downtown Churches, were discussed by Miss F. Whiteford and Miss E. McCausland, the Deaconesses doing this special work, and also by Mrs. C. Yates and Mrs. Middleton. Considerable time was devoted to Departmental Workshops, for discussion and suggestions regarding all W.M.S. Departments, and questions, from a Question Box, were answered by Miss Ruby Walker, Mrs. A. S. Curr, and Mrs. J. Newstead. The Treasurer's Report showed that the objective had been exceeded. Mr. S. C. Chen, Principal of the Boys' and Girls' School in *Tamsui, Formosa,* was the speaker of the evening session, which was in charge of the Evening Department, and told of the work of this School and its future possibilities.

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The Glad Tidings

MAY
1958
VOL. XXXIV

"I need not shout my faith. Thrice eloquent
Are trees and flowers, and the green listening sod;
Hushed are the stars, whose power is never spent,
The hills are mute — yet how they speak of God!"

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EDITORIAL

OUR HIGH CALLING

by

THE REV. STANLEY W. VANCE, B.A.

OUR NEED for some high calling, some noble purpose for life is set before us in these words of President Eisenhower—

> "A thousand experiences have convinced me beyond room for doubt that a common and fervent dedication to a noble purpose multiplies the strength of an individual or a body."

The whole human story bears witness to this principle. The tragedy of our time for so many, both old and young alike, is the lack of any sense of calling, any awareness of a noble destiny in whose light we can hold up the poor stuff of the daily routine and see it transfigured before our eyes.

From the very beginning Christianity has done just this for men and women. It has given to its followers a sense of their own worth, of life's meaningfulness, and of the significance of their own contribution to this enterprise of living. You find it expressed on page after page of the Bible, but nowhere more vividly than in the great words of Paul—Phillipians 3:14—that ring out across the monotonous flats of life like the peal of a trumpet. "Brethren I count not myself to have apprehended, but this one thing I do; forgetting those things which are behind, and reaching out to those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."

First of all, the apostle sets squarely before us the fact of a call. This is not something that Paul has apprehended or discerned, this is not some insight he has gained, but rather something that has apprehended him, something that has laid hold of his heart and soul. To this we must come again in our Christian experience, and learn with Paul to put the emphasis upon God and His movement toward us. "You have not chosen me, but I have chosen you." It means that our Christian faith is no empty stab in the dark; no feeble feeling after God if haply we might find Him. We are not engaged in some speculative enterprise which may or may not bear fruit. Rather we are called to have part in something that goes back, according to the Bible, even before the foundations of the world were laid, something rooted and grounded in the mystery of God himself. We are caught up in something strong, something terrible, and something altogether wonderful.

It is good for us to be reminded of this when our spirits sag and our faith seems about to be quenched in the waves of the world's denials. After all, this Christian faith is God's responsibility. He kindled it. He has underwritten it. "He that spared not his own Son but delivered Him up for us all, how shall He not with Him freely give us all things?" So often this is forgotten, and from our low moods it would appear that we were utterly dependent upon our own resources.

Such a condition would indeed tempt a man to whine like Hamlet—

"The time is out of joint, O cursed spite,
That ever I was born to set it right!"

Never was a man so wide of the mark, so far off course, so surely on the road to despair! The world is out of joint, but Jesus Christ was born to set it right. "God was in Christ, reconciling the world unto Himself." Christians are extended the holy privilege of having part in the revolution that God would work in the affairs of men. We are called in Christ to be, in scripture's daring phrase, "Co-workers with God." There is nothing vague or nebulous about this high calling. According to the gospel, it is personal through and through. We can know the high calling of God in Jesus Christ and in Him alone. God has showed you what is good, He has showed you the Christ. "This," says Jesus, "is God's work for you, that you believe on Him whom He has sent." We are to be like Him; we are to follow Christ.

A student, at the end of his college course, came to the Chaplain to say that he had lost his faith. He found it impossible to square the things he had believed, with the things he had learned. As there was no time for long discussion, the Chaplain asked this one searching question, "Do you see anything in the person of Jesus Christ which so commands your imagination that you could give yourself to it, no matter what?" The student replied, "Of course, but what has that to do with religion?" He was surprised to learn that for the Chaplain, and for a whole host of Christians, this is the sum and substance of being a Christian.

God calls us to be like Jesus Christ; to see with the eyes of Christ; to think with the mind of Christ; and to love with the heart of Christ. The man has never been born who does not have to look up when confronted with the Son of God. He towers over the rest of us, as a majestic mountain peak stands over the foothills below. We can understand the Indian convert who was asked for the reason for his conversion. He replied "I became a Christian in order to become a man!" The soul that is really dead is surely that soul which is not moved to its very depths when confronted with the high calling of God in Jesus Christ.

In these words of Paul there are at least two directions concerning our response. He reminds us, first of all, that there has to be a decision, a choice, a commitment. The apostle is where he is by choice. "This one thing I do." You have to make up your mind concerning the allegiance of your soul. The real weakness of the Christian community in our time is that it has little, if any, personal experience of the apostle's commitment or his liberty. We are relatively committed to many things but with no absolute commitment to anything. Paul's freedom rings out in the words, "I determine to know nothing save Jesus Christ and Him crucified." His commitment was absolute and his freedom was real. Pascal taught that faith is not so much adherence to a dogma but rather something in the nature of a gamble. "It is the exciting adventure in which we bet that God really is, and that He is like Jesus Christ." It is the very essence of a gamble that we can win all, or lose all. Only an absolute commitment is a commitment worthy of Christ. In the words, "This one thing I do," there is the ring of the genuine; here indeed is the cutting-edge of the apostle's witness.

The second direction is to be found in the words "I press toward the mark." They remind us that this is no easy calling. The words suggest that Paul would understand if a man were to call out, before this calling of God in Christ, "It is high, I cannot attain unto it!" He would understand real excitement for Christ, or warm opposition to him, but what he would not be able to understand is the casual attitude so prevalent in the church to-day. Look at the words—"I press." Here is no casual effort. You can almost feel him straining every sinew as he casts all else aside to fight this fight and to win this race. This is the one thing that has to be done no matter what is left undone; this is the one thing to which he must cling no matter what else he must let go. It is the sort of will which carried the mountain climbers to the top of Mount Everest. You can see them in your mind's eye climbing higher, higher, until each foot seems to weigh a hundred pounds, and every breath is a searing pain. Then, only, do they sight their goal, towering in lonely majesty and, calling upon every reserve of will, they make their last desperate run to the top.

We must face it frankly. In the things of Christ, nearly everyone is a tenderfoot. The heroic, the desperate bid, the daring venture, these are strange words in the contemporary Christian community. There is a flabbiness of the spirit, a fear of risk, an unwillingness to venture, that dulls our Christian witness. Kierkegaard has a parable concerning the wild duck that interrupts its flight south to rest on a farmer's pond. He soon discovers how easy life is for his cousins on the farm. He decides to wait with them and join his wild friends in the spring. The weeks and months pass, and life is easy for the wild duck. Then spring comes, and soon there is the familiar sound of the wild flocks winging north. It stirs in the wild duck the old longings, and he runs along the ground giving answering cry, flapping his wings, but he has grown fat and heavy, and cannot clear the fence at the end of the field. Keirkegaard suggests that the high calling that sounds to us from the Bible strikes within us responsive chords, but like the wild duck we are no longer capable of the real motions of faith.

Be that as it may, it is up to each in his own place to give answer, as best he can, to the call that comes in Jesus Christ. Milton pictures Satan being asked what he missed most after his fall from heaven. He replied, "God's trumpet in the morning." The trumpet-tone sounds in the words of the apostle, and may the peal of it ring down through every corridor of our beings till it brings our spirits to attention, and prompts us to press toward the mark for the prize of the High Calling of God in Christ Jesus.

* * * * * * * * *

Thou that has given so much to me,
Give one more thing—a grateful heart!
Not thankful when it pleaseth me,
As if Thy blessing had spare days,
But such a heart whose pulse may be Thy praise!

(Selected)

PRAYER

FATHER IN HEAVEN, we come to Thee saying "Lord, teach us to pray". Bless, we pray Thee, this time of prayer, that each one of us will feel Thy presence and know that we are before Thee. Make us conscious of our sinful state and need of forgiveness.

We acknowledge before Thee our insincerity in seeking to give the impression of being better than we really are. We confess that we often do good deeds that we may gain favour, and shun evil action only because of the fear of being found out. We have not sought Thy guidance, but have gone the way of our selfish desires, not even being concerned for our tempted, lonely, and troubled neighbors.

We bow in silence before Thee, seeking the assurance of cleansing, and asking that Thou wilt make us willing to yield our desires, our self-concern, to Thy perfect wisdom and love.

We give Thee thanks for Jesus Christ, for His days upon the earth, and for the record preserved for us of His deeds of love, and His revelation of Thee. We are not able to give thanks as we ought for His obedience unto death, His triumph over death, and the presence of His Spirit with us now.

As we pray, "Thy Kingdom Come", enable us to realize how great is Thine infinite Kingdom. Fill our hearts with Thy Holy Spirit that we may pray in sincerity, as we ask for Thy guidance and blessing for all who proclaim the "Good News" of the Kingdom.

We pray for Thy Church throughout the world. Prosper her in the fulfilment of her mighty task, and give Thy blessing to all who toil that the Church may proclaim the message which Thou hast entrusted to her.

Heavenly Father we bring to Thee those who will soon be leaving our Training Schools and Colleges to serve in the Church.

We remember — the young women who will be deaconesses in congregations; the young men who will soon graduate as ministers of our Church; those who will give leadership in camps and Vacation Church Schools during the summer months; those who will travel by vans to areas where the people do not have the regular service of the Church; those who will serve in summer mission fields.

We ask, that Thou wilt in Thy love and wisdom supply the needs of each individual. Keep them in health, and protect them from harm. Make them wise in their teaching, and give them understanding of the attitudes and viewpoints of those with whom they come in contact.

We remember those who are taking further training to prepare for work in other lands, amongst people whose language and customs are different from ours. Guide them in their choice of studies, and bless them in the contacts they make, so that they may be enriched in spirit, and prepared for the work to which they are being sent.

Give wisdom, we pray Thee, to the women of Council Executive as they plan for the annual meeting of the Women's Missionary Society. Prepare all delegates for the contributions which they will make to the deliberations and discussions of the various sessions.

We pray that Thou wilt raise up leaders in Church and State who will seek to know and do Thy will; that the time may come when the kingdoms of this world may more and more become the Kingdom of God and of the Lord Jesus Christ. In His name we pray. Amen.

Why I Am Interested In The Annual Council Meeting

by an Auxiliary Member

AS A MEMBER of an Auxiliary, I am interested in the Annual Council Meeting because it is a very special meeting which brings together representatives from the seven Synodicals stretching across Canada from Eastern Quebec to British Columbia.

I am interested because at this meeting a full record of the varied work of the Society will be presented. Members of staff from National and Overseas fields will be present and will speak of their work—its problems and its opportunities. Time will be given to study methods and plans of Organization through "workshops" and discussions. Problems relating to administration and finance will be opened up. Literature will be on display. Questions will be asked and answered, in regard to all departments of our work, together with some study of our place as missionary women in the great Mission of the Church in the world today.

I am interested in the opportunity afforded for fellowship with women from other groups, which enables me to grasp more firmly the fact of the strength and size of our Society.

I am interested because I need to study, so that my mind may be stimulated, and my vision must be stretched out before I can be the kind of Auxiliary member needed today.

This year, members in Hamilton, Ontario, and its surrounding districts will have the opportunity to attend this meeting—all Sessions are open. Last year I had my opportunity but my interest is the same. My prayers and my thoughts centre in this gathering where God meets with, and blesses, His people in their effort to learn more of Him and His plans for them.

Points of Interest about the Annual Council Meeting 1958

—in St. Paul's Presbyterian Church, Hamilton, Ontario—

The Theme: "Where there is no vision, the people perish."
—Proverbs 29:18

The worship each morning will follow this general theme.

MONDAY, MAY 12—At the opening session at 8.00 p.m. the delegates will be welcomed by the Mayor of Hamilton. There will be a Message from the Moderator of the General Assembly. Dr. E. H. Johnson, Secretary for Overseas Missions of the General Board of Missions, who has recently returned from a visit to Africa will speak.

TUESDAY, MAY 13—This day will be spent in hearing reports of work accomplished in various areas of responsibility and in making plans for the future.

In the late afternoon and evening the delegates will have the opportunity of seeing interesting places in Hamilton and the surrounding country.

WEDNESDAY, MAY 14—This is to be a very special day when the work of the Society as a whole will be presented during the morning and afternoon by means of various media.

At the evening session, there will be a presentation in which all departments will share, showing how all work together to carry out the part of the Mission entrusted to the Women's Missionary Society.

THURSDAY, MAY 15—In the morning the Estimates of the Society for 1959 will be presented.

During the day there will be opportunity for discussion on the work of the Society, and for planning for the years ahead.

In the evening there will be two addresses—one by Rev. W. F. Butcher, B.A., of Quebec City on "Problems of French Canada" and the other by Rev. J. A. Munro, D.D., Secretary for Home Missions of the General Board of Missions.

FRIDAY, MAY 16—The Closing Session will be in the morning when the Election and Installation of Officers will take place.

It is hoped that many, in addition to the delegates, will plan to attend the Sessions of the Annual Council, and that all members of the Women's Missionary Society, W.D., across Canada, who cannot attend, will be much in prayer that all that is planned and done will be in accordance with the Will of God.

LOOKING FORWARD TO THE 1958-59 STUDY ON CANADA

Next year in all W. M. S. groups we are going to think particularly of the work for which the Presbyterian Church is responsible in Canada.

We suggest therefore that all adult group members and leaders of the younger age groups be on the watch for pictures and articles in **The Glad Tidings** and **The Presbyterian Record** which tell of our National Work. Watch daily papers and current magazines for information about the people of Canada; newcomers and their problems, and aspects of Canadian life which demand the concern of Christian people.

Keep the information you find, for use in your programmes on Canada.

Sharing in Canadian Missions

Miss Margaret Boyd, formerly of the Christian Education Centre, Fraserview, Vancouver, and now a Regional Secretary, and Miss Annie I. Wilson, L.L.C.M., of the Chinese Mission staff, Vancouver, have recently completed furlough study. The following are their impressions showing the great value of furlough study.

TIME FOR FURLOUGH

by MARGARET BOYD

CALIFORNIA, the Golden State; San Francisco, city of cosmopolitan culture and world famous bridges; Marin County, location of San Anselmo, a residential suburb unsurpassed for beauty of surroundings and home of San Francisco Theological Seminary, which is one of the nine Theological Seminaries of the Presbyterian Church in the United States—these places became familiar and much loved to me during a time of study which was part of a six month furlough planned by the National Department of the Women's Missionary Society (W.D.) for deaconesses who have given six years' service in the Church.

My home, during the ten weeks of this first quarter of the academic year, was in Susanne Baird Hall, women's dormitory on the campus. Here in the solitude of my room I enjoyed reading and study times in the intervals between lectures and in the evenings — those evenings with no C.G.I.T., W.M.S. or church school meetings! But solitude is not for long, when twenty-four others live under the same roof and there are many things to talk over, and friendships to be strengthened through the Christian fellowship afforded in study and worship together. Students from many States and some from other countries helped to make this fellowship one which will always be treasured.

MISS MARGARET BOYD

About three hundred students joined in the life of the Seminary, with classes meeting in Scott Hall and Geneva Hall on Seminary hill. Some of the courses of instruction in which I engaged were The Life of Christ; Christian Doctrine; Hymnology; Personal Dynamics; Presbyterian Curriculum, with Christian Education Workshop; the latter course taking us on many visits to area church schools, and bringing us in close touch with several Directors of Christian Education in Northern California. The inspiration and help gained from these weeks of study will be carried into my future service in the Church and I shall always be grateful that the Women's Missionary Society (W.D.) has granted to its National workers this time of furlough—a time for refreshment and renewal that we might better serve God through the work of the Church.

FURLOUGH IMPRESSIONS

by ANNIE I. WILSON

NEW PLACES, new faces, new graces — newness on every hand — such was the response of heart as I travelled toward the destination of my first furlough last September. Amid all the newness it was with great expectancy that I looked forward to the next six months, four-and-a-half of which were to be spent in "refresher study" at Westmont College, Santa Barbara, California.

"College life" — an unknown quantity to me!!! How would I "fit in" among all the youth of the usual college age? How would I be able to keep up with all the required studies? These, and many other thoughts assailed me as the journey neared its end. How much easier it would have been to have turned away from it all. The list of courses chosen included two in Bible study, one in child study, one in handcrafts, one in music in the church. It was my privilege also to have a place in the college choir.

MISS ANNIE I. WILSON

From the Bible courses, both in Old Testament, approached from angles of original languages, Bible translations and revisions, and also archaeology, some seemingly familiar, or some difficult passages, glowed with new radiance.

From the Music course came a new and greater appreciation of the rich heritage of praise which is ours. Not the least of the special benefits here came in a new delight in the contents and sources of selections in our own Book of Praise.

Choir sessions were to me a special delight and did a good deal more than produce a few more choral selections, for there we learned not only new techniques, but realized more and more the power of the ministry of music.

In handcrafts many new ideas of craft materials and objects were compiled for future reference, in addition to practical work in the classes.

The Child Study course brought a broadening of vision in methods of discipline, materials, equipment, and a new sense of respect for the persons of little children.

Looking back on the hours spent in lectures and study, I feel that I can say, it is a splendid thing to reenter student life after one has gone a little farther along in life. I experienced a very different attitude to studies, assignments, lecturers and fellow students than ever possessed me in the earlier days. Then, too, the kindly interest of the Faculty and Staff in this older student was of great comfort and encouragement. Blessings came also from contact with all those fine young people and with others who were so kind and whose friendship I shall cherish.

All the foregoing seems to indicate activity. But for me the greatest benefit and blessing of all was learning to *Rest* in the perfect and finished work of Christ and love Him supremely.

STAFF NOTE

It was with sadness that we learned of the tragic accident which caused the death of one of the members of our National staff, Miss Suzanne Dormois. In December, 1957, Miss Dormois, who had recently come from France, was appointed to Youth, Children's and secretarial work in the French Church, Montreal (Eglise St. Luc). One of our staff in Montreal writing of Miss Dormois said, "It is so hard to realize that one so young, full of enthusiasm, high hopes and the joy of living, should have her life so suddenly cut off. In the short acquaintance we had with her we were charmed with her vivacious and winsome personality. In our hearts she found a place and will continue to live with others of beloved memory."

To her Mother, Madame Dormois, and her sister, Madame R. Clavey, we extend our deepest sympathy in the loss of a loving daughter and sister.

Why I Am A Christian

"God has given me peace of mind, the greatest of all gifts. I do not fear life. It is a challenge. Nor do I fear death. It is a hope. I have the assurance of eternal life, after death. God gave His son to die upon the Cross for me."

(Selected)

CO-OPERATIVE CORNER

Student Christian Movement of Canada

by LAURA K. PELTON

IT IS NOT INTENDED in this article on The Student Christian Movement to give an historical sketch of the Movement, nor to go into the programme of the Movement. (We intend to ask the Editor for the privilege of such an article in the Magazine at a later date.) At this time we shall attempt only to interpret the SCM to the readers of The Glad Tidings.

Our reason for attempting an interpretation is because of the questions, comments and some criticisms which have come to our ears from our Society. We ask your indulgence then, as we try to tell you what the SCM is and what it seeks to do in the Canadian Universities.

First of all, let us look at this word "Movement" as used to describe this body of students scattered across Canada. It is used to denote an energy that pulses within the minds and hearts of students who are interested in seeking the truth about God, Man and the meaning of life. It applies also to the committed Christian students within the Movement.

The coming together into conscious "belonging" in a movement means that the Movement must be characterized by student autonomy, freedom of thought, and openness to all currents that flow against Christian faith. Its very nature must be tolerance towards all contrary beliefs and convictions, hospitality towards all who come seeking.

This very genius of The Student Christian Movement has been, we believe, one of the main causes of skepticism on the part of those who have not had intimate association with the Movement. And that is understandable. Does it not call itself Christian? Yet we have known it to be open to some kind of fellowship with youth organizations who made no claim to Christian commitment. But perhaps we have not always realized that this very contact with other youth groups is part of the willingness and determination of the SCM to expose itself to all sorts of people and ideologies that it might proclaim the truth as it is in Jesus Christ. There are no protective fences thrown around the SCM, no barriers against the onslaught of contrary beliefs or opinions.

This does not mean, however, that the SCM is silent before these. It is a MOVEMENT—it is a voluntary energy moving into other streams. It not only is open to what may come, it also goes out to meet the streams—not to be merged with or lost in them, but, if we may mix our metaphor, to be a leaven in the milieu of conflicting thought and beliefs.

We have described the Movement . . . as students who are seeking the truth about God, Man and the meaning of life . . . We would underline that it is also a Movement whose local groups in the universities have a solid core of Christian students committed to their faith. This fact does not alter the openness, the freedom, the deliberately exposed position of the Movement; but it does mean that this solid core of students gives the distinctly Christian character to the kind of witness the SCM is making in the universities.

Noting the nature of the Student Christian Movement and keeping in mind that in each local group there are committed Christians let us now look at the unique character of the SCM witness on the various campuses in this country:

1. *The SCM is a lay movement*—Today the churches have rediscovered the importance of their lay members in the Church's Mission. The distinctly *lay character* of the SCM makes it especially important to the churches in their concern about Christian witness in the universities.
2. *The SCM is itself part of the community to which it witnesses* —It is made up of members *of* the university, it exists *within* the university, it witnesses *to* the university.

   Surely now as the churches are seeking to recover the means of communication to the world to which they are related — the world of Industry, Business, Agriculture, etc., this relatedness of the SCM to the University is of vital importance.
3. *The SCM is in fact an evangelizing movement* — Because of its very openness and freedom, which allows it to be confronted by members of any faith or no faith, the SCM enjoys unique opportunity for Christian witness. It makes a real evangelistic thrust into the life of the university and because *Christian students* confront their *fellow students,* all of whom live in the same academic world, their witness is relevant to the life of those to whom they witness. Surely this is evangelism —and *lay* evangelism!
4. *The SCM is an interdenominational movement* — Please note that interdenominationalism is *not* nondenominationalism. The SCM has no creed of its own. This is a part of its interdenominationalism. It recognizes that creeds belong to the churches. Its members are free "to be bound" by the doctrines of their respective denominations and those with no church allegiance free to find their ultimate church loyalty with no doctrinal ties to the SCM.
5. *The SCM is of the Church* — It is an affiliated member of The Canadian Council of Churches. It is recognized by the churches

through the Canadian Council of Churches as "an agency" of the churches to the universities. It acknowledges its responsibility to serve the churches as a recruiting agency and it knows that the spiritual home of every Christian must be in a specific church. On its National Council and its National Executive there are church representatives elected by the churches themselves. There is now under consideration the proposal to enlarge this representation. Further the SCM is seeking closer and more effective co-operation with the churches.

The Small Protestant Church at the Brussels World Fair

(Reprinted, by permission, from "Presbyterian Life", a Journal of Protestant Christianity, published by the Presbyterian Church in the U.S.A.)

This project for an Exhibition, and the Protestant Pavilion at the Brussels World Fair, by the Protestant minority in Belgium has now become international and interdenominational. The Central Committee of the World Council of Churches, last August, passed a resolution commending the project to the Council's 170 member churches as worthy of support, and is helping to direct the programme for the Exhibit.

THIS SPRING, for the first time since World War II, the nations of the world will put their best feet forward in a mammoth world's fair. The place is Brussels, Belgium, and the fair, officially named the "Brussels Universal and International Exhibition," will be in session from April 17 to October 19, 1958. The point of this big international Fair, the first since the New York World's Fair in 1939, will be "to emphasize the nature and destiny of man; to bring together people of every nation and race, of widely different cultures and civilizations, and to make them conscious of their common humanity." According to forecasts, attendance will likely exceed thirty million. That is over 100,000 a day.

A 500-acre site, with fountains, landscaping, and flower gardens, is planned to accommodate this vast influx of the world's people. A great Palace of International Cooperation will house such organizations as the United Nations, Unesco, the Red Cross, and many others. The United States will have a multi-million-dollar pavilion of plastic and gold-coloured steel, on a 6½-acre site between the massive exhibits of the Vatican City and the Soviet Union. The Roman Catholic Church, through the Vatican City, has been working on plans for its huge pavilion, "Civitas Dei" (City of God), since 1954. It will include a chapel seating 2,000, where masses will be held all day long. There will be also an auditorium seating 1,500 people, plus a restaurant for the convenience of fasters.

Immediately, one thinks, "What Protestant representation will there be?" Planned as it is, in tune with the needs of a new age, the World's Fair obviously could not be complete without a Protestant exhibit. And the Protestants will be there, not through the sponsorship of a world-organization, or any other major Church Group, but through the faith, love, and work of Belgium's tiny Protestant minority — just 75,000 Protestants in a total population of 8,500,000 people! This foresighted group, through the Federation of Protestant Churches of Belgium, and under the leadership of Netherlands Reformed Pastor Pieter Fagel, secured, on faith, 1,000 square metres in the very centre of the grounds, near the 462-foot-high "Atomium," the symbol of the 1958 Brussels World Exhibition. And the Belgian Protestants are going ahead with their dream, with little or no aid from the rest of the world's Protestants.

The Protestant Pavilion will not be large, but it will be beautiful. Its Theme will be "The New Humanity, as Seen in the Light of Jesus Christ." Built mainly of brass and aluminum, it will have a circular chapel, which will be a quiet spot for meditation. Here, three short services will be held daily, in different languages. An Exhibition Hall will feature various aspects of the life and work of the Church, in literature, inter-church aid, religious art, liturgy, social work and evangelism. After the Brussels Exhibition closes, in the Fall of 1958, the Protestant Pavilion will be moved to a desirable spot, to serve a Belgian community, or to become an ecumenical centre for the Belgian Church. The cost of the project will be in the neighbourhood of $120,000.

"The small Belgian churches are making an enormous effort to provide $20,000. They hope and pray that the more privileged churches in the world will supply the remaining need," says Pastor Fagel. Churches and individuals in Germany, Switzerland, and the Netherlands, have more than matched the Belgian Churches' pledge. The United Bible Societies have given support, and some money to the project. The World Council of Churches is giving moral support, but has no funds which they can take for the centre, although Dr. W. A. Viser 't Hooft, General Secretary of the World Council of Churches is deeply interested in this project.

BECAUSE!

"Because a yellow daffodil
Has lifted up its yellow cup
To catch the sunlight on the hill
I will look up!

Because a trusting bird has come
Back to a barren bough he had
On fairer years and found it home,
I will be glad!"

The Most Beautiful Face In The World

(MOTHER'S DAY—MAY 11th)

It is the first face that greeted us; the first face that kissed us;
It is the face that watched our babyhood; that read the language of our smiles; the message of our tears;
It is the face that watches us as we grow; the face that never turns away;
It is the face that lights at our joys; clouds at our sorrows; smiles at our smiles; weeps at our tears;
It is the face that turns to us—though we turn to others;
It is the face that gave its beauty for our life;
It is the face on which Love has written its undying message;
It is the face which has no equal and no counterpart;
It is the face that poets have sung, and artists draw;
It is the face that has made men, and held men, and saved men;
It is the face the infant first remembers, and the old man last forgets;
It is the face that looked for us from Eternity, and will look for us *in* Eternity;
It is the face that has helped us, inspired us, comforted us, forgiven us;
It is the most wonderful face in the world;
It is the most beautiful face in the world;
It is the face of our Mother!

(anon.)

In Remembrance

Mrs. Elizabeth Findlater	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Robert Gibson	Hamilton, Ont.	Hamilton Presbyterial
Mrs. G. Brownell	Port Colborne, Ont.	Hamilton Presbyterial
Miss Leonie Henderson	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Jane Crozier	Puce, Ont.	Chatham Presbyterial
Mrs. E. Gillanders	Leamington, Ont.	Chatham Presbyterial
Mrs. Ann Stevenson	Abbotsford, B.C.	Westminster Presbyterial
Mrs. James Bernath		West Toronto Presbyterial
Mrs. D. Henry		West Toronto Presbyterial
Miss Ellen Mitchell		West Toronto Presbyterial
Mrs. David Burwell	Sarnia, Ont.	Sarnia Presbyterial
Mrs. Wm. McIlveen	Cardinal, Ont.	Brockville Presbyterial

PROGRESS IN JHANSI GIRLS HIGH SCHOOL

The three reports you will read on these pages are taken from the Annual Reports prepared by various members of the School staff and submitted for approval to the Advisory Board of the School.

HELEN MACDONALD MEMORIAL HIGHER SECONDARY SCHOOL REPORT: 1956 - 57

by Miss M. C. Leask

THE SCHOOL ENROLMENT at the beginning of the year was 162. Of these 114 were in the hostel. 22 were non-Christians.

The largest classes were VIIIth and IXth. For some subjects VIIIth was divided into two sections because of the large number of students. IXth and Xth are divided into two groups according to subjects chosen—literary and scientific. Of the 27 girls in Xth class, 19 were taking science. We were very encouraged by the High School Board examination results this year. Out of 27, 25 were successful, with higher averages than the past few years. Eleven of this senior class are studying in Colleges; six are taking nurses' training; three teachers' training; one each are taking Bible training, typing, health visitors' course, and tailoring; and one is teaching without training.

As well as daily Chapel services, different staff members took Bible Classes with the girls. The older classes studied the Landour Bible Institute correspondence courses, "Way of Salvation" and "Christian Foundations." The lower classes studied Scripture Press courses.

MISS MARGARET LEASK, B.A.

There were ten teachers at the beginning of the year. Mrs. Shukla was acting Principal till she went on leave in November, after which I carried these duties.

Miss Nichols was away for some time observing handicrafts and learning weaving. On her return she undertook to set up a weaving program in the school. By the end of the year, twelve looms had been made on which the lower classes made shoulder bags, table mats and towels. Also three additional staff members learned to weave.

One of our staff members, Miss S. Stephen, who has had a short librarian's course, reports about the progress of our School Library as follows:

"I am very glad to present the progress of our library for the last year. As we all know, a library is very necessary to supplement the material taught in the School. We have our library in the middle portion of the upper hall.

"The main purpose of the library is to give girls wider knowledge on the subjects they study; to be independent; to enjoy reading for pleasure; to be responsible.

"We had about 2,000 books and 1,000 added this year. We try to cover all the subjects. Out of these, some books may not be needed after a while as we do not have a primary School. We started classifying and cataloguing our books to have a systematic arrangement. We are following the Dewey decimal system in classification. When this will be over, the girls will be responsible to find the books themselves by numbers. We got about 15 periodicals monthly this year. In these too, we try to cover all the subjects.

"We have also added the Godrej steel shelves, card cabinet, and a magazine rack, in the line of furniture in the library.

"It was very encouraging to see the girls interested in the library books as comparing the averages of issued books, there is a progress of about 60% this year. The girls can take out books for one week, but the reference books are not issued. We hope to finish cataloguing as soon as possible, then we shall be able to run the library more systematically."

A literary society, meeting monthly, was organized and run by the girls through class representatives. A Girl Guides company was formed and met about once a week. Our Guides also took part in the different programmes arranged for the whole of Jhansi. Two teachers attended the Guiders' training course held at the Government Girls' School in November. One received a Guider's certificate and the other a Flock Leader's certificate.

Physical training is part of the School curriculum. As a majority of our girls live in residence, this programme is usually held in the late afternoon, directed by three of the staff. Miss Stephen reports as follows:

"The girls were divided, according to their height, in four groups. We had basketball, volleyball, badminton, tenikoit, 'kabbadi,' and field events. The girls at first were not much interested in games but toward the end they did not want to miss a single games period.

"Our girls took part in district sports. In the senior section we won almost all events such as basketball and all field events, in which Pushpa

Paul got the highest individual marks.

"In junior section we won the team game 'kabbadi' but did not do so well in field events. We also took part in cultural programme in which our girls did the Oriya dance and won the second prize.

"We introduced softball as a new game to our girls. Though the ball field was not ready, yet, we managed to play and had fun. The girls enjoyed it very much.

"We made some alteration in our games courts to get the more space and made the outline of our courts permanent with bricks. We also increased our games equipment. This year we hope to make a softball field and sand pit for jumps. The staff and the girls were very co-operative, so the games were very successful last year."

Special occasions included visits by the older classes to the Mata Tila Dam (being built under the second Five Year Plan), and younger girls to the nearby Pahuj Dam.

In April, an exhibition was held of the girls' work, for parents and friends, featuring a wide variety of sewing, embroidery, knitting, crochet and weaving, as well as maps, charts, and samples of English and Hindi writing from each class. The work was judged by different committees and prizes given out at the Independence Day programme this year.

ALUMNAE & STUDENT AID FUND REPORT: JULY 1956 - JULY 1957

by Miss A. H. Singh

THERE ARE some students in our school whose widow mothers or parents cannot afford to pay their fees. Kind people of Canada have supported them and are still supporting them. Still it is now our (Indians) duty to help these needy students. Student Aid Fund was started in Nov. 1954 to help these needy children. Old and present girls, and staff, donate towards this fund. The amount of money which is collected every month is paid towards the fees of these students. Last year Rs. 63/— were paid every month from the amount which was collected that year. This amount of Rs. 63/— includes the full fees of four students and half fees of one. One of these has finished her High School and is now doing Intermediate in Meerut. One is taking midwifery, two are still in Xth class and one is in VIIth.

We have celebrated "Old Girls' Day" for the last three years and the fourth will be on the 28th of October, 1957. Nearly forty old students come on that day and we have devotions at 9 a.m. We invite some outside person to lead us in the devotions. He speaks to us from God's word about our duty and privilege to witness to our Christian faith in whatever work we are doing. After the devotions there is a programme from the old students and the report of the Student Aid Fund is read.

Some students, who are unable to attend send their greetings and write about themselves. Their letters are read and those who are present contribute towards this fund as much as they want. Then we have lunch together with our present girls, before returning to our homes. Some students who are unable to come send money and write letters and one of these letters is this:

Respected Teachers,

We are fortunate that through your kindness we receive all the news of our school. Very many thanks.

From the first letter we came to know that you are anxious to know about us and our family. Therefore I thought this a good opportunity to tell you about myself and my family.

We five sisters received our education at your feet. When all around in our world there was the shadow of great sadness, then we two smallest sisters found a shelter of love in the hostel for small girls (orphanage). There we received the care that our mother could not give us.

After passing High School in your school, I taught one year in Nowgong. After that I had the opportunity of taking Teachers' Training at Queen Victoria School, Afra. Then I taught Arithmetic and Hindi for one year at Holman Institute, Agra; and now I am in my third year of teaching at Roorkee. Here I am teaching the same subjects.

This year, God has heard my prayers and I have received permission to try my Intermediate examination (First 2 years of College) this year. I hope that through your prayers I shall be successful. My little sister, Prasanna, also passed Teachers' Training from Agra. Last year she also taught here, but this year she and my older sister Elsie are teaching in Mathura. You will certainly be happy to hear that Elsie passed her B.A. from Isabella Thoburn College, Lucknow. Now she is head of the Teachers' Training Department in Mathura. Sisters Ellen and Angelina are married. Ellen lives in the south part of Hyderabad and Angelina is a Sister in a Government Hospital in Moradabad. She is Superintendent of Nurses.

We are very proud of our school, which has given us the inspiration and opportunity to prepare ourselves for these services and which has sown the seed of all good qualities in our hearts.

This year I shall certainly send some money to help the school.

Yours obediently,
Elizabeth Johnson.

From this letter we know that old students still have respect and love for the school. We praise those students of Brindaban who, during their training period, collected some money and sent us Rs 40/— once and Rs 80/—this year and a widow sister sent Rs 20/—. Our students do not get much pocket-money, still they paid Rs 78/9/6 last year. Last year Rs 88/— were collected on the Old Girls' Day, out of which Rs 47/5/6 was spent for food, etc., on the same day. We have a sale once a year. Last year we got Rs 66/7/— from the sale.

From July, 1956 to July, 1957, Rx 804/7/6 were collected and Rs 677/5/6 were spent. Thus there was a balance of Rs 127/2/—.

You will be glad to know that there are five old girls in our present staff who do the work concerning Student Aid Fund and Old Girls' Day. Present staff and students also help them.

We hope we will progress in this work and the Lord's name will be glorified through it.

MEDICAL AND EVANGELISTIC REPORT: 1956 -57

by Miss Miriam S. Lall

IT IS A great privilege to let you know about our work in India. As many of you know, I am a nurse in this institution for the last 27 years. In connection with our voluntary Christian service, I am also Evangelistic Convener of the new Advisory Board.

Our dispensary is daily open from 6.30 a.m. until noon, except on Sundays. This dispensary serves everybody, but mostly the non-Christian women and children. They are always taught something from the Word of God. Besides this I teach First Aid and practical Home Science in the senior High School.

Dried milk is provided from Church World Service. The milk is distributed to more than 200 children every day, who come to our dispensary with their own cups or tins to take the milk to their homes.

In the last report I mentioned about a summer camp. This year we again decided to have one. But the question was, where to have it? Just because Orchha is a historical place, we decided to have our camp in Orchha.

Again another question arose, how to get a place in Orchha for our camp? The house which we were anxious to have, belonged to a Rajah who lives in Tikamagarh State. We were advised to go to see the Rajah personally. So in the month of November we went to Tikamagarh, to find out from the Rajah if he would let us have his guest house for our Camp. He very gladly gave his consent. While we were there, one of our members had an opportunity to talk to him about our Lord. He told us he never read a Bible. So he was asked if he would read the Bible if it were sent to him. He seemed very willing and asked if he could buy one English Bible with big print. So the Bible was sent to him and later I came to know that he was reading it.

In the month of May, our Camp was for young Indian girls from different Schools, and there were about 50 girls in that group. We lived like a big family and worked together. Everybody was willing to collect wood for our cooking and to bring water from the well, which was quite a distance from our camp.

Our Bible study was from the Book of Joshua. In this Camp one young Hindu Bengali girl was converted. She was baptized in Orchha River after a few weeks.

Such a Camp needs money. I am very pleased to say that most of the money was received from our Indian sisters.

Next year we are planning to hold another Camp somewhere else. So I request all the readers of this report to pray for us that the Lord may show us where to have our next camp. Thank you!

Your Prayers are asked

—For those in Presbyterials, who meet together in Spring Sectional Meetings and Rallies, that through their meetings and fellowship a new vision of their responsibilities and how they may fulfill those responsibilities may come to them.

—For all delegates, as they prepare to come to the Council Meetings; for all plans that have been made for the meetings that they may develop for the benefit of all; for all decisions made by Council, that they may be in accordance with the Will of God.

—For wisdom to be given to all those engaged in teaching in our Chinese Kindergartens, in our Indian residential schools, in our downtown missions. May there be a spirit of co-operation and fellowship to guide all concerned in this exacting and responsible task.

—For members of our National staff who are ill, or whose loved ones are ill, that they may be very conscious of the healing presence of the Great Physician.

—For the members of the family of one of our French-Canadian workers who was accidentally killed. May their mourning be turned into rejoicing with the remembrance of our Heavenly Father's rich promise of Life Everlasting in Christ.

—For God's guidance, that new recruits may be found for our National field of service, and for blessing and strength to be given to those of our National staff pursuing furlough studies.

TOGETHER!

Together we must right the wrong
Together greet the glad new day
And Christ who meets with two or three
Will walk with us along the way.
(Selected)

What is My Task?

Give An Account Of Thy Stewardship

by REV. DISANI MUKASA OF UGANDA

A Paper Read at the All Africa Church Conference, Ibadan, Nigeria

WE READ in the New Testament, and of course we have heard it spoken many times, that we Christians are all stewards of God. And it is required of a steward that he be faithful.

We all, in our small or big way, have some part to play in the building up of God's Kingdom here on earth. The understanding of this vital fact of our calling would make all the difference in the growth of our Church, in this growing Continent of ours. I would remind you from the beginning that we shall have to give an account of our stewardship, some day. The rich man will have to give an account of the way in which he used his riches, the talented man his talents, and every one of us in proportion to our opportunities.

The greatest gift which God can give to any one of us is the revelation of Himself. The need of the Christian Church today in Africa is not the expansion of its boundaries but rather the vision of Him who is the only hope of the world, the mystery of God which is Jesus. The knowledge of Him is wisdom, riches and everything. And we are told, and rightly so, that we are stewards of that mystery. What a responsibility! Oh, if only we can understand it; oh, if we can understand the trust He puts in us!

The greatest weakness of the Church in my country is the lack of responsibility among Christians. My people as a whole are not poor, one can hardly find beggars, food is plentiful. Poverty, in the truest meaning of the word, is unknown. But yet the Church in a way is poor. The majority of teachers are underpaid, and many clergymen do not even receive all their full salary, small though it is compared with others.

Christians give generously to schools, to church buildings, they spend large sums of money when entertaining visitors, more especially their Elders in the Church, but a regular, systematic giving which is needed if the Church is to be well maintained, is lacking.

It is surprising to see a poor man, spending the whole of his savings, which took him a long time to collect, simply on making a big feast on his wedding day; others spend large sums of money on buying expensive cars when they give very little to their Churches. Well, that is bad stewardship of what God had entrusted to us.

Our duty today is to build up this spirit of stewardship among our Christians.

In the early days of the Church in my country, Christians were very generous, they freely gave from all that they had, in the way of fruits, goats, cows, chickens, etc. Those who have visited my country have seen the magnificent Cathedral of Namirembe which is a very good example of the generosity of the early Christians. I wonder whether such a cathedral could easily be built today, even though the country has grown immensely in riches. Why is it? That is the problem!

We in Uganda now are trying to find ways and means as to how we can make the best use of our Church land, which at present gives us very little in the way of revenue; not more than £3,000 a year. A committee of experts has been chosen recently to go into the whole matter of Church land, and to make recommendations. I, as the Treasurer of the Diocese, have been asked to attend their meetings and I have twice been with them. We hope by the help of God to be able to make the best use of our stewardship of Church land.

It is very necessary now to teach our Christians their responsibility towards their Church, and also make them see that it is Biblical, and also pleasing to God for a Christian to give to God's work.

We must try to make them learn to give even a tenth of their cotton, coffee, and even their salaries. Yes, thank God there are some Christians who are faithful stewards of God and whose number is steadily growing. The revival which the Lord brought about thirty years ago is still spreading. You find here and there, new life, new vision and of course a new sense of responsibility among Christians. The Spirit of God has swept through the whole of East Africa and new life has come to the Church—which has meant a lot to the Church. There is everywhere new love, new outlook, a new spirit of witness, a wonderful and happy relationship between different tribes and between white and black. Among these converts a custom has been revived of tithing their income, and this is freely given for what they think to be the work of God.

At the beginning of this year a mission was organized by the Diocese and the Lord had blessed it in a most wonderful way, so we are looking to a very bright future.

Our problems may be others' problems too. So the solution of all our problems today and for all times rests on a spiritual awakening, because where the Spirit of God is at work, and where Christ rules as King, there we find all that we long for. So our aim must be only this—to bring our people back to Christ.

(From "African Features")

THE SPIRIT OF PENTECOST

ALL AROUND the Christian World, Pentecost Sunday will, this year, be observed on Sunday, May 25th—fifteen days earlier in 1958 than it was last year, when Pentecost Sunday fell on June 9th! This is because Pentecost, this oldest religious festival in the world, is always observed fifty days after Easter, and commemorates the descent of the Holy Spirit upon those early Christian believers who had gathered together in Jerusalem, on that first day of Pentecost, of which we read in the Second Chapter of Acts. Some 120 Christian believers met there together on that Day, which was also the beginning of the Hebrew "Feast of Weeks," the Shabuot, and to them was given the power and the spiritual gifts, to preach the Word of God with such convincing zeal and wisdom that on that day, some 3,000 converts came to know the saving grace of Jesus Christ, and to believe in Him as the Son of God. That was indeed the beginning of the Christian Church throughout all the world!

Again this year, on Pentecost Sunday, from the pulpits of Churches of all races and creeds throughout the world, there will be read a special message from the Presidents of the World Council of Churches, addressed to the 170 Protestant, Anglican, and Orthodox churches in fifty nations. These men are the Rev. Dr. John Baillie, Edinburgh, Scotland; Bishop Sante Uberto Barbieri, Bishop of the Central Conference of the Methodist Church in Argentina, Uruguay, and Bolivia; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Metropolitan Mar Thoma Juhanon, Mar Thoma Syrian Church, Travancore, India; Archbishop Michael, Greek Archdiocese of North and South America; Bishop Henry Knox Sherrill, presiding bishop, Protestant Episcopal Church, New York; and the honorary President, Dr. George K. A. Bell, recently retired Bishop of Chichester. These men represent well over 170,000,000 Christians of all colours and creeds, and this is the message they send out, on this anniversary of "the birthday of the Christian Church":

"As representing the World Council of Churches, we take occasion on this solemn festival of Pentecost to send a Christian greeting to our member Churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ."

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh — "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians." (Acts 2:9-11)

The Spirit is a Spirit of *unity*. "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of *power*. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost, men and women were lifted far above their ordinary selves, and in their weakness were made strong to do, and to endure, many things for which the Church still daily praises God.

The Spirit is a Spirit of *witness*. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "You shall be my witnesses . . . to the ends of the earth" (Acts 1:8). It was on this day that the world mission of the Church began. Concern for the work of Evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. "And above all these" let us "put on love which binds everything together in perfect harmony" (Col. 3:14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us."

Who Is Going To W.M.S. Training Centres?

AT—Albert College, Belleville, Ontario
July 6 to 11, 1958

—Luther College, Regina, Saskatchewan
July 15 to 19, 1958

See page 4 in the April 1958 issue of "The Glad Tidings". For further information ask your Synodical or Presbyterial President or Secretary; or the Secretary of any Adult group.

From the Rev. In Ha Lee

Assistant Minister, Tokyo Korean Church, Japan

(Many will remember, with real interest, the Rev. In Ha Lee, who, after spending two years in Canada, doing postgraduate theological work at our two Presbyterian Colleges, returned to his homeland last year. While here, this talented young man travelled widely throughout our Church, addressing congregations, Young People's Groups, and Organizations of many kinds, making good friends everywhere, both for himself, and the work among the Koreans in Japan. This is his first letter since his return to Japan.)

Tokyo Korean Church,

Dear Friends in Canada:

I am very sorry not to have written to you sooner after I left Canada, but one thing and another have come up to prevent me from carrying out my good intentions. First of all, I want to express my thanks for your Christian friendship. I will never forget what you have done for me during my two years stay in Canada. My visits to your churches throughout Canada have been a real blessing to my life. It is true that Canada is very far from Japan, but I feel that there is no distance in our Christian fellowship.

After a most blessing voyage, I safely arrived at a port of Japan in the early morning, but I had to wait a day until I re-united with my family. I went to Kyoto, where they spent two years during my absence. At last, I embraced those whom I had been longing to see. My son was so pleased to see me, but my daughter was so shy to come to me. I left Japan when she was just three months old. It took an entire month to be fully acquainted with her. I was so happy when she called me "Papa!"

After our re-union holiday, we came up to Tokyo, the capital of Japan, of which population is more than eight million. My new work is assistanship in Tokyo Korean Church, situated in the central part of this great city. Our responsibility is to preach the Gospel to about 30,000 Koreans, who live here—the majority are not Christians. My part is to make an approach to about 2,000 Korean students, now studying in many universities and colleges. This is a tremendous work to be done. I do not yet know how to approach them, and to make them confronted with Christ. At first, I organized two study groups for students in the church. Besides my pastoral work and preaching, I am leading a Bible Study, and a Reading class, about 30 students are attending these. At the Reading Classes, we have very good discussions on our Christian responsibility in the present situation of the world. My hope is to have Bible Study and Discussion Groups in the University Campuses, and I must train student

Christian leaders to carry out these works. I hope that you are interested in them, and will pray for us!

Last month, the General Assembly of the Korean Christian Church in Japan was held in Osaka, and I was so glad to see that your new missionary, Miss Jean Brown, was welcomed at the Assembly. She will work for Christian Education in our Church. Rev. Donald Powell is carrying out a most fruitful work, and will be in Canada on furlough in 1958. The Assembly has asked him to extend our greetings to your Church. At the Assembly, I was appointed Chairman of the Board of Young People's Education. I do not know more important work than this for the young Koreans in Japan. I will be, as Chairman, on the executive committee of our Church.

Next year, our Church is going to celebrate its 50 years Anniversary, and we hope to invite guests from the Canadian Church to share this celebration with us, since we have a close relation together in the missionary work. By good fortune, the 14th World Convention of the World Council of Christian Education will be held in Tokyo this summer. I will be very happy to have the Canadian delegates here in Japan. Our church joins in the arrangement committee for the Convention, and works with the Japanese Churches to welcome the delegates from all over the world.

I earnestly desire to hear from you. I always miss Canada and her people, and your Church, and my College in Toronto. I would especially thank the Christian Literature Secretary of the Council Executive of the Women's Missionary Society for her kind letter and for the special gift of five hundred dollars from the Society to help us in providing Christian Literature for the women and children in the Korean Churches in Japan. This is a very great need, and you will hear from me of this work sometime in the future.

My family joins me in sending good wishes to you all.

Sincerely yours, In Ha Lee.

SYNODICAL GIVINGS

RECEIPTS — January-February, 1958

	1957	*1958*
British Columbia	$	$ ......
Alberta	......	......
Saskatchewan	......	......
Manitoba	280.00	......
Toronto and Kingston	......	1,910.00
Hamilton and London	3,022.16	3,900.00
Montreal and Ottawa	1,000.00	......
	$ 4,302.16	$ 5,810.00

Books you'll like!

REVIEWED BY LEETA McCULLY CHERRY

THE KINGDOM BEYOND CASTE by Liston Pope

"WHATEVER THE MANNER of its coming, the Kingdom of God is a Kingdom without caste." This sentence might well be taken as the theme of this thought-arousing book, which deals in a most scholarly and experienced manner, not only with the problems of race and colour relationships; the tensions and prejudices, thus aroused in so many parts of today's world; but traces the history of racial discrimination and problems, showing these are, actually, not just modern racial developments, but have existed from age to age, differing only in pattern and intensity from country to country, and from era to era. Dr. Pope points out to his readers, the rather surprising fact that discrimination based on race alone is a comparatively recent happening, and that in the earlier centuries of man's development the colour of skin pigmentation had no particular importance attached to it. Caste, as such, has been based upon nationality, hereditary, class, and religion—but, in earlier times, rarely upon the colour of a man's skin!

The author, Dr. Liston Pope, is a Christian writer, and he approaches and deals with this whole subject as one who sees this problem within the framework of his faith, and is deeply concerned with the involvement of the Church in this whole matter. He is the Dean of the Yale University Divinity School, and holds the Professorship of Social Ethics. He was Chairman of the drafting committee on "The Church Amid Ethnic and Social Tensions" at the Evanston Assembly of the World Council of Churches in 1954. He writes out of long study, and many years of experiences with race relationships and racial developments in many parts of the world. He has seen at first hand the bewildering variety of racial patterns in Africa, and especially in the Union of South Africa, where the upheaval over race is the most intense to be found in the contemporary world; in Australia; the nations of Western Europe; in most of the non-communist countries of Asia and, to a marked degree, in sections of his own United States. Dr. Pope is well qualified to present this much-discussed subject from its many angles, and in this book he has done so, not only with keen analysis, but in a humanly intimate, readable and scholarly manner. It is both educational and profitable reading. Price—$3.00 cloth; $1.25 paper.

WOMEN OF JESUS' TIME by Beulah Squires

HERE IS A book which will be welcomed by many women's groups, who are seeking to find good dramatic material for presentation. It contains eleven excellent Playlets, which are brief, interestingly written, and very easy to produce, both in stage settings and in costuming. All of the characters are women, and although the slight plots and incidences are imaginary, yet all these women are mentioned in the Scriptures, and the dialogue is reverently and beautifully handled, so that the characters seem to "come alive" as the story unfolds. These are "Mary, the Mother of Jesus; Peter's Wife's Mother; A Woman of Sychar; A Prayer of Thanksgiving; One Who Loved Much; The Hem of His Garment; The Healing; A Woman in Need; A Prayer for Forgiveness; Long Remembered; and Go—Tell." Excellent value. Price $0.85.

THE QUIZ-TIME SERIES

I HAVE before me four splendid booklets of this series, each of which contains a wide variety of that entertainment material which is so often needed and sought by groups of many types for their Social Entertainments and Church activities. Group Leaders, Social Conveners, and Planning Committees would find a wealth of ideas here for programmes of many varying kinds. "Hymn Games and Quizzes" by Hertha Olson; "Enjoy Your Bible," by Marion E. Chesley; "Quizzes and Picture Puzzles," by Dana Eynon, which is about Bible people; and "Puzzle Pastime"—Bible Puzzles for Socials, by May Smith—all of these are published by The Standard Publishing Foundation, and available through the Publication Department at 35c apiece.

CHRIST POINTS THE WAY—MISSIONARIES FOR JESUS

Compiled by the Rev. Warren W. Bitzer

THESE TWO little books, of 32 pages each, are beautifully illustrated, and especially well written and presented, yet are sold for the small price of twenty-five cents apiece! The first one, "Christ Points The Way" is a Missionary Challenge for Teen-Agers, and contains missionary stories from South America; India; China; New England; Africa; Hudson Bay; Labrador; and Ecuador. The second one is for little children, "Missionaries for Jesus —What Little Folks Can Do," and contains nine interesting, and easily readable, stories about children in Africa, China, India, and North America. These are both educational and inspiring, and I do not know when I have seen inexpensive books, which have been better produced, or would be more suitable for small gifts and prizes. They are part of "The Missionary Series"; covers are pictured in colour, with the stories illustrated in black-and-white and silhouette, and the price for each is 25c.

Miss Teen-Ager

MY VISIT TO FORMOSA

by VIRGINIA WADE

IT WAS on a beautiful day early in May that I arrived in the island of Formosa, or Taiwan, the name by which it is now known. After a three-hour flight from Hong Kong the plane landed in Taipei, the capital city of Free China. Everyone was very friendly and the customs officials seemed more interested in my two small sisters than in the baggage. Mr. Dickson, one of our missionaries, was on hand to welcome us.

As we drove through the busy streets of crowded Taipei we noticed camphor trees and beautiful palms along the way. One of my first surprises was the great number of bicycles and strange conveyances known as pedicabs. They are a modernized version of the old rickshaw. They consist of a small buggy attached to the rear of a bicycle, which is pedalled by the pedicab driver, who invariably wears a broad and pointed hat made of dried banana leaves, and who pedals, as a rule, in bare feet or wooden clogs. Along the sidewalks are handy open-air markets with the vegetables and fruit spread out on the street.

I soon discovered that many people carry their "stores" with them, on bamboo poles across their shoulders. Often these take the form of travelling restaurants which have almost any kind of mysterious Oriental food kept piping hot by a tiny charcoal burner. Each man has his own peculiar call or sound, telling what he has for sale. The streets are filled with strange noises and smells.

On any important occasion, such as a wedding, baptism, funeral, birthday or anniversary, it is often the custom to have a feast. At some of the feasts which I attended there were many courses with very special dishes. Some of the rarer delicacies are sharks' fin or pigs' brain soup, quails' eggs, fried eels, century eggs, and dried watermelon seeds. At the end of the twelve or more courses, it is the custom for your host to say: "Well, we didn't have very much but we hope you managed to get enough to eat!"

There are many Christians in Formosa, but it would be incorrect to say that it is a Christian land. As a matter of fact, only about two percent of the population are Christian. Some are Protestants, many are Roman Catholics. The members of our Church love to sing, and it has been called "the singing Church."

The non-Christians include Buddhists, Taoists, Confucianists and a few Moslems. One sees temples in every centre of population, and sometimes high up on a mountain. Inside these temples are huge images of Buddha and many other gods and goddesses. Each image has its own mythology and worship. When people go to worship they often take offerings of food to place near the god, and they burn special paper sacrifices near the temple. Whenever you go near a temple you smell the odour of burning incense. It is not an unusual sight to see a procession of people making a weird noise with flutes and gongs and drums, walking along the road bearing a god in a little wooden house. This is known as "walking the god" and it usually takes place on a bright and sunny day.

Although there are some big churches in the cities, one does not get the total picture of Christian work in Taiwan until one has visited the church among the aboriginal tribes in the mountains. One day early in December I visited a mountain village near the northeast coast. We arrived to find the church filled to capacity. This was a special baptismal and communion service conducted by our missionary, Rev. Mr. Gordon. Seventy-five people, the majority of whom were adults, were baptized. When my father preached the sermon in English, it was interpreted first into Japanese, then into the Tyal dialect. The reason for this was that some of the people understood Japanese from the time when the island was under Japanese control. It was a peculiar experience to wait while the sermon was interpreted into these different languages. On one occasion we were greeted in no less than seven different languages.

Christian progress has been very rapid among the aborigines but the need for trained workers is great. It was interesting to see the blue marks of the tribal tattoo on the faces of the older women. One time, not many years ago, the aborigines chopped off the heads of two hundred Japanese soldiers. Since then the Chinese government has tried hard to make friends with these people, and has made a rule that no Chinese are to settle in the mountains.

Electric power is available in almost every part of the Island except the remote mountain area. Most of the power comes from beautiful Sun Moon Lake, a resort in the centre of the Island where President and Madame Chiang Kai-shek have a summer home. A great part of Taiwan is sub-tropical and hence there are flowers blooming every month of the year. As I write, I can see the brilliant scarlet of the poinsettia leaves near our house. Last week, between Christmas and New Year's, I climbed Kuan-Yin, or goddess of mercy mountain, and saw orange groves, banana trees and tea growing on the fertile lower slopes. I should mention that the main foods of the Formosans are rice, fish and pork. Peanuts, sweet potatoes and sugar-cane are grown in abundance. The most popular sight of all is the rice paddies, usually small and neat in appearance and well irrigated.

It was my privilege to live in Tamsui, where the mission work was first started by our church nearly a hundred years ago. The middle school, founded and supported by our church, has fine large buildings on a spacious campus. The students all wear uniforms. It was my privilege to know some of the girls. They all like to have English names. Sometimes a group of them would come over to our house, and greet me with a polite "Hello, how are you, Miss Virginia?" They are all very nice, and even when I walk across the campus they call to me by name. One of the cutest sights is that of the little kindergarten children, all dressed up in their clean blue aprons, with school bags and lunch box, and quite often a cup dangling at the side.

I will be sorry to leave this wonderful land. It has been a thrilling experience to live with our missionaries, and to see them in action. I wish I had enough space to tell about the relief work, the nursing and medical care, the treatment of leprosy, and the different kinds of services offered. Let us pray that the Taiwan Presbyterian Church will make much progress.

MRS. KENNETH PHILP

At the February meeting of Council Executive, Mrs. Kenneth Philp was welcomed as a new member of Council Executive, and, also, to the office of Girls' Organization Secretary. Mrs. Philp has always been interested in the work of the W.M.S. She came to Toronto from Windsor, where she was active in Chatham Presbyterial.

THE HELPER ON THE STAIR

"A few days since I was slowly climbing a stair. To one whom I saw behind me, I said, as I stepped aside, 'Please pass, You go faster than I do'."

"Let me help you" was the reply, and a strong arm gently helped me to the top.

Thanks, kindly helper, for the lift, and thanks yet more for the lesson. Life has stairs, some steep and hard to climb; stairs of duty and discouragement; stairs of trial, trouble and loss; stairs of hardship and want, stairs of temptation, without and within.

But, whatever it may be; it is only a step at a time, and there is always the Helper on the stairs; a Helper, Almighty, All-wise, All-loving, and always with His gentle—"Let me help you."

Am I declining His offer? Still patiently He waits with —"Let me help you."

If I accept His offer, surrender heart and will and life to Him and lean upon Him, trust in Him, He will lead me safely up the stair however long and steep.

Some of life's stairs I may climb in my own strength, but without Him I can never "climb the steep ascent of heaven."

He alone, the Almighty Saviour, can help me overcome my temptations, my weaknesses, my sins, and bring me at last to the top of life's stair, to likeness of spirit with Himself, to rest and peace eternal.

Whatever the stair I am climbing today, if I only listen I may hear beside me that gentle voice:—"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for My yoke is easy and my burden is light." —Matt 11 : 28-30.

"Him that cometh unto Me I will in no wise cast out."—John 6 : 37.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16 : 31.

Contributed by Miss Agnes Dickson.

Boys and Girls!

COME WITH US TO THE WOODS

by JEAN NAIRN CARTER, B.H.Sc.

THE SUN SHINES warm and bright. It is a beautiful May day. Big fleecy clouds float in the blue sky. A crow calls, "caw, caw, caw," from the far-away bush.

"Let's go for a walk in the woods Daddy," suggests James and John together. They are seven-year-old twins.

"That's a fine idea, boys," father replies.

Preparations for the trip are brief. Each boy makes sure that he has a small knapsack which contains an apple and a few cookies, his jack-knife in his pocket, and binoculars around his neck. Father takes his binoculars, knapsack and cookies also.

After a short walk they reach the edge of the bush and scramble over an old grey snake-fence. A chipmunk scolds them. He is a cute, little, furry, sandy-coloured animal with white and black stripes running down his back. He has bright eyes and a small fuzzy tail.

James walks along kicking through the brown leaves. He picks up a stick with a small red cup growing on it.

"Isn't this a pretty colour Daddy?" he remarks.

"Yes son, it is called Scarlet Cup Fungus. It grows on old dead twigs," answers Daddy.

"James, come and see the great big white flower," calls John. "It is a Trillium. It has three large white petals and three heart-shaped leaves. The Trillium is the Ontario floral emblem. Our teacher says that we should not pick wild flowers, especially Trilliums."

"That's right," answers Daddy. "Enjoy the wild flowers, but do not destroy them. When you pick them, many will never grow again."

Over on the hillside, a big patch of Hepatica blows in the breeze. These are one of the first flowers to come up in the spring. Each fuzzy stem has one starry flower, pale blue, pink or white in colour. A red squirrel scurries up the tree ahead. The boys watch him as he talks.

"He is enjoying this beautiful

May day too!" says John.

"Daddy," asks James, "I see a little brown bird creeping up that tree trunk. What is he doing?"

"He is picking up insects and insect eggs. He is almost the colour of the bark. That is so he won't be seen easily. He calls, 'tseep, tseep, tseep,' and his name is Brown Creeper."

"But Daddy," remarks John, "I see another little bird. He's coming down that same tree head first. What a queer call he has!—'Ank, ank, ank.' His black cap, grey back and white tummy, look like a neat uniform."

"He is a White-Breasted Nuthatch, John," replies Daddy. "He eats nuts and seeds, but likes best insects that he finds in the bark of trees."

John discovers next a lovely yellow flower which looks like a small lily. It is the Dog's Tooth Violet. Some people call it the Trout Lily because the leaves are spotted like a trout.

"Boys, look at these dainty little flowers," says Daddy. They examine the white and pink-tipped flowers. They are the Spring Beauties and they grow in bunches or clusters.

Up ahead, on a freshly-cut stump wet with sap, a big butterfly takes a drink. "Isn't he a beauty!" exclaims James. The butterfly slowly opens his wings, which are velvety purple with a soft cream border. This is a Mourning Cloak Butterfly and he has been asleep all winter under the bark of a stump. Wasps with yellow black-ringed bodies are buzzing around that stump too. They are busy having a drink.

As the boys and their Daddy come down the hill they see more Hepaticas, and beside a hollow in a low marshy spot a clump of bright golden flowers glow like a patch of sun. They are Marsh Marigolds. These plants like to keep their feet wet. The plant stem is thick and hollow. The flowers are shiny yellow and look as if they have been waxed inside.

From the little swampy area comes a flood of sound, like many fingernails drawn across many combs. As the three approach, the sound stops and all is quiet.

Daddy says, "Stand still boys." And they do.

Soon a few "combs" start up again, then the sound swells until it is right at their feet. Suddenly John whispers, "Look!" At their feet, poked from the water, and his throat swelled like a little balloon, a tiny frog sings his spring song.

"That's a Spring Peeper," says Daddy, "and when the pool dries up they move out into the grass and leaves. He is a good Presbyterian. He has St. Andrew's cross marked on his back!"

Above them there is a sharp tapping, as a little black-and-white bird with a red spot on his head digs into an old dead branch. "Ah, that little woodpecker is having his lunch! Let's eat our lunch too," suggests James.

All three move to the nearest log,

and sit eating apples and crisp oatmeal cookies. The sound and scent of Spring is everywhere.

"The sun feels so nice and warm, Daddy. The trees, flowers, butterflies, and little animals and bugs, are waking up after their long winter's sleep. Spring is a miracle, Daddy, isn't it?", remarks John.

"Yes," replies Daddy. "Our Heavenly Father cares for all."

"We learned a nice song at school called 'Beautiful Things'," says James.

"We did too," remarks John. "Let's sing our song for Daddy."

"Each little flower that opens,
Each little bird that sings,
God made their glowing colours,
He made their tiny wings.
All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

* * * * * * * * *

Time for Housecleaning

Throw up the windows and open
the door!
Here are some things we'll be needing
no more;
Ragged old hatred, a remnant of
fear—
We shall not want them any time
this year.
Heave out indifference, careless and
cold;
Threadbare excuses so often retold;
Hoary old scandals, surmises untrue;
Sadness, anxiety — wave them adieu!

Sweep out discouragement — hail to
his back!
This year we're planning big things
to attack.
Faded old prejudice, hugged to the
heart;
Mean little jealousies — bid them
depart.
Sweep every corner and dust every
spot;
Wish good riddance to all of the lot.
Empty and garnished, the door opened
wide,
High undertakings are welcome inside! (Selected)

With Our W.M.S. Sisters in Australia

A Report from MRS. AGNES MACLEAN, International Correspondent

"IS THE Presbyterian Women's Missionary Union, (P.W.M.U.) playing a vital part in the Mission of the Church?" The answer was demonstrated by the great and enthusiastic gatherings of women from every part of the country which filled Scots Church, in Victoria, during the Assembly week.

The General Secretary, in her fine report, stated the membership to be 9,402, in 402 Branches, of which 61 meet in the evenings. Contributions during the year were increased, both, for Home and Overseas commitments, amounting to £6,529 for the former, and £10,000 for foreign missions.

The Home Secretary for Deaconess work reported that whereas 30 years ago, the work was almost entirely in the inner suburbs, now the clamant need is in the new housing areas of the outer suburbs, and in the country towns.

The main interest of the P.W.M.U., since its inauguration 67 years ago, has always been evangelization in the foreign fields. In introducing her report, the Foreign Mission Secretary quoted the telling words of W. R. Hogg, "We stand together in the dawn of a new day. On our planet it is no longer possible to stand apart."

In Korea, we see a land still torn between war and division, where millions are still homeless. Offerings for Korean relief were requested at the Annual Meetings, and some £270 was contributed. Before another year is far advanced, five new missionaries should be in Korea, and a Doctor is already at the Hospital for Women and Children in Pusan. Dr. Warren is to relieve Dr. Helen Mackenzie, as she returns to Australia on a much-needed furlough. Sister C. Mackenzie has just returned to work in the hospital in Pusan.

Five new Missionaries are soon to leave for work in New Hebrides, after some preliminary training. A returned Missionary told of the great interest the women of New Hebrides have in P.W.M.U. They plan very good group meetings, and members very often have to be brought to these meetings by canoe or launch. After Bible Study they disperse to do some practical work, such as cleaning up the village, or descending on the bachelors with a demand for washing and mending — the money thus earned being donated to their funds. The Rev. I. N. Whyte told of his joy in being called upon to ordain a native woman, and one of our Australian women missionaries, as elders of the Church of the New Hebrides.

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THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B.C.
Press Secretary

KOOTENAY PRESBYTERIAL — The 44th Annual Meeting of *Kootenay* Presbyterial was held in First Church, *Trail,* with Mrs. A. J. Edmonstone presiding. Theme was "Witnessing for Christ" and devotions at the different sessions were conducted by Mrs. R. Pollock, Mrs. Grainger, and Mrs. J. M. Young. Mrs. W. J. Murdoch of *Vancouver,* representing the Synodical, gave a very inspiring address and installed the 1958 officers. Mrs. R. Pollock of *Creston* is the new president. A turkey dinner was served by the Young Women's group of the Church, and Miss May Nutt, Regional Secretary, spoke at the evening session on her work in *B.C.* The C.G.I.T. assisted in the program.

Rev. J. M. Young installed the 1958 officers of the *Trail* Auxiliary and at the same meeting a Life Membership was presented to Mrs. R. D. MacDonald.

VICTORIA PRESBYTERIAL — Victoria Presbyterial held their 44th Annual Meeting in St. Andrews Church, *Victoria,* with Mrs. F. O. Jenkinson presiding. Delegates attended from *Alberni, Nanaimo, Duncan, Sooke* and the local Churches. Special guests were Mrs. J. W. Murdoch from Synodical, Miss May Nutt, Regional Secretary, and Miss W. Ripley, deaconess for *Victoria* Presbytery. The theme, "The Gospel, the Power of God," was continued through all sessions, led by local pastors. Highlights of the meeting were the Historian's report by Mrs. E. McQueen; the entertainment given by St. Andrew's Explorers; address by Miss May Nutt on her work; and the help and inspiration given by Mrs. Murdoch, who also installed the officers.

WESTMINSTER PRESBYTERIAL—Reports read at the 44th Annual meeting of Westminster Presbyterial indicated much joy received from rendering service to others. Besides contributing to the Supply Fund, the Auxiliaries gave great assistance to the Hungarian Refugee work; donations to the Armagh Home; and gifts to the work of our hospital visitor, Miss Ellen Douglas. Literature was sent to many lands, and to our B.C. Fishermen and Lumbermen Camps and Sailors Home. Rev. George Dobie of *Garden Village* addressed the afternoon session, speaking on the greatest sin in the world—ignoring Jesus' direct command that we love one another.

ALBERTA

Mrs. T. E. Roulston,
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Press Secretary

EDMONTON PRESBYTERIAL—Representatives from *Chauvin, Lloyd-*

minster, Killam, Galahad and *Edmonton* attended the recent Annual Meeting in Westmount Church. A different approach was made to some parts of the session. An interesting Quiz game was played; charts in connection with the work were put on a bulletin board; a table of historic articles and magazines was displayed; all creating a great deal of interest. A song—a take-off on "The Steady Subscriber" to the tune of The Old Oaken Bucket—was sung by a group of girls. After supper the meeting adjourned to First Church to hear Dr. Finlay Stewart. Mrs. W. O. Nugent presided. The new President is Mrs. G. Lawrence.

PEACE RIVER PRESBYTERIAL — The ninth Annual Presbyterial was held in Forbes Presbyterian Church, *Grande Prairie,* with representatives from *Blueberry Mountain, Brownvale, Dixonville, Grande Prairie* and *Wanham.* Delegates named to Council were Mrs. D. Campbell, Mrs. E. Sather, Mrs. F. Sather. Delegates to Synodical: Mrs. Mollinga, Mrs. Kirby. The theme was "Christ calls for Labourers," from Luke 10:2. Mrs. Grove likened the work to farmers with a bounteous crop, in dire need of help to reap it; the need for expansion of missions at home and abroad.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 - 2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The 44th Annual Meeting of this Presbyterial was held in Knox Presbyterian Church, *Weyburn,* with President, Mrs. R. Metheral, presiding at all Sessions. Delegates were present from *Swift Current* and *Moose Jaw.* The Rev. I. R. Carroll conducted the Devotionals on Wednesday evening, introducing the theme —"The Abiding Presence"—from Matthew 28, and the Guest Speaker, the Rev. M. S. McLean, of *Moose Jaw,* in his address developed the full meaning of the Theme. Mrs. M. S. McLean gave a solo, and greetings from the Presbytery of *Assiniboia* were brought by the Rev. I. R. Carroll.

An impressive Installation Service, conducted by the Rev. I. R. Carroll brought the meeting to a close, with the closing prayer given by Mrs. R. Metheral.

PRINCE ALBERT PRESBYTERIAL — The 44th Annual Meeting of Prince Albert Presbyterial was held in St. Paul's Presbyterian Church, *Prince Albert,* with Miss Isobella Bailey, Presbyterial President, presiding at all sessions. Mrs. M. White, Synodical President, from *Saskatoon,* was a special guest. Delegates attended from *Sylvania, Melfort,* and *Tisdale,* and assisted in the opening Devotions. The general theme was "Christian Outreach," through prayer, study and service. A full slate of officers was duly elected, and installed by Mrs. M. White.

REGINA PRESBYTERIAL—The Women's Federation of this Presbyterial met, for the 44th Annual Presbyterial Meeting, in First Presbyterian Church Lecture Hall, *Regina,* and opened with a Buffet Supper, attended by sixty members and friends. The Rev. Stuart B. Coles, Dean of the Presbyterian Training School at *Medicine Hat* was Guest Speaker at the Opening Session, his address being based on "A Candid Snapshot View of World Christian Leaders." Mrs. Edwin Sneath, Presbyterial President, presided at all meetings. The Rev. I. R. Carroll, Moderator of *Weyburn* Presbytery, brought greetings, and the Rev. W. D. Jarvis, in his address, stressed the need for qualified Camp Leaders. In appreciation of her leadership as Presbyterial President, a Life Membership and two books were presented to Mrs. Edwin Sneath. Officers were installed by the Rev. Dr. N. D. Kennedy, Mrs. W. A. Wilson being the new Presbyterial President for 1958.

SASKATOON PRESBYTERIAL — The C.O.C. of Parkview Church, with their Leader, Mrs. Goodall, entertained the mothers, and the W.M.S. ladies. Miss Rae, Deaconess, told the children about the Children's home-life in Japan, and taught them to sing "Jesus loves all children of the world." A film on Japan was shown by Mrs. Goodall.

MANITOBA

MRS. W. S. SMITH,
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WINNIPEG, MANITOBA
PRESS SECRETARY

SUPERIOR PRESBYTERIAL—The 44th Annual Meeting of Superior Presbyterial was held in St. Andrew's Presbyterian Church, *Fort William,* with good attendance and delegates present from *Atikokan, Fort Frances,* and *Geraldton.* Miss Joyce Pearsall, of *Winnipeg,* Regional Secretary, led in a discussion of reports, and the Rev. A. H. Johnston, D.D., addressed the evening session. Following Luncheon, Miss Nellie Smith, of *Toronto,* Accountant and Assistant to the Treasurer of the W.M.S. (W.D.), was the Guest Speaker at the afternoon session. Taking as her theme "We are labourers together with God," Miss Smith gave a most inspiring address, which brought home to all her hearers, the privileges, responsibilities, and opportunities which are before W.M.S. members today as they look for God's guidance in "winning the world for Christ," and seek to accept the challenge of carrying forward unto all the far parts of the world the work we seek to do for Him. Miss Smith conducted the Installation of Officers for 1958 at the evening session. It was, in all, a most inspiring and encouraging day.

Port Arthur — A New Auxiliary of the W.M.S. has now been formed in Oliver Road Presbyterian Church, *Port Arthur.* Taking advantage of the presence of Miss Joyce Pearsall, the Regional Secretary, in the City to attend the meeting of Superior Presbyterial, the Rev. Wm. Faerley, minister of Oliver Road Church, called a group of interested women together, and, under Miss Pearsall's capable planning, a Young Women's Auxiliary of the W.M.S. was organized, with Mrs. W. Wiebe as President, and Mrs. J. Fikis, Treasurer.

Fort Frances—At a recent meeting of the *Fort Frances* Auxiliary of the W.M.S., Life Memberships were presented to each of the following ladies—Mrs. Pearson; Mrs. George Wall; and Mrs. E. Cuthbertson. This Auxiliary has a membership of fifteen in all.

Fort William — At the regular monthly meeting of the W.M.S. Auxiliary of St. Andrew's Church, *Fort William,* something a little out of the ordinary took place. The Meeting was conducted as usual, with President, Mrs. J. G. McKirdy in the Chair, and the Study taken by Mrs. H. C. Wilson, assisted by Mrs. J. Wishart, and Mrs. J. Collins. After the meeting a Social Hour was spent in the Eleanor Patterson Room, to honour one of the Auxiliary's oldest and most dearly-loved members, Mrs. M. Gemmell, who celebrated her 90th birthday recently. The highlight of the occasion was a decorated Birthday Cake, served by Mrs. R. M. McCullouch.

WINNIPEG PRESBYTERIAL—News of three new Presbyterian Churches opened in *Winnipeg* during the past year, highlighted the address of the Rev. W. J. Moorhead, Extension Chairman for the Presbytery, given at the 44th Annual Meeting of Winnipeg Presbyterial in St. James Presbyterian Church, *Winnipeg*. These are *St. Vital; West St. James;* and *South Winnipeg.* Miss Rae Abernethy, Executive Director of the Age and Opportunity Bureau, spoke.

Mrs. M. E. R. Boudreau was re-elected President, and Mrs. S. V. A. Gordon, Treasurer, reported that all Auxiliaries, save one, had met their commitment, and 8 had exceeded it. The Rev. J. K. L. McGowan conducted the opening Devotional, and 42 delegates answered morning Roll-Call with the name of a national or overseas worker. Mrs. H. McFarlan, and Mrs. T. C. Ross, presented the Corresponding and Recording Secretaries' Reports, and Mrs. Lloyd Jones led a discussion of reports from Life Membership Supply, Adult, Home Helpers, and Glad Tidings Departments. Mrs. Cormack Smith conducted the Service of Remembrance.

The afternoon Devotional was given by members of *Kildonan* Auxiliary, and Miss Joyce Pearsall, Regional Secretary, led in a discussion of Reports. Following the dinner, served by the W.M.S. Auxiliary of St. James' Church, *Winnipeg,* a Life Membership was presented to Mrs. A. M. L. Long, of First Presbyterian Church, *Winnipeg.* The Junior Choir of St. James' Church, sang at the Evening session, directed by Mrs. P. Johanisse, and a Candle-Light Service was conducted by St. John's, C.G.I.T. The C.G.I.T. group of St. James' Church presented the skit, "Where Are You Going?" The report of the Nominating Committee was presented by Mrs. Cormack Smith, and the election and installation of officers was conducted by Mrs. G. W. Bradley.

For the Presbyterial Women's Day of Prayer Service held in First Presbyterian Church, *Winnipeg,* the theme was "This is the way; walk ye in it," and Miss Joyce Pearsall, Regional Secretary, was the Speaker. Presbyterial President, Mrs. M. E. R. Boudreau, chaired the meeting, which was attended by more than 20 representatives of Presbyterian W.M.S. groups in *Winnipeg.* The prayers were given by Mrs. D. Fee, *St. John's* Presbyterian Church Auxiliary, W.M.S.; Mrs. J. S. Hay, *St. James'* Afternoon W.M.S. Auxiliary; Mrs. A. M. L. Long, of *First Church* W.M.S. Auxiliary; Mrs. W. S. Smith of *Calvin Church* W.M.S. Auxiliary; Miss Margaret McBeth, of *Kildonan* Auxiliary and Miss Jessie McDonald, Church Worker in the Presbytery. Mrs. W. J. Moorhead was soloist, and the offering was received and dedicated by Mrs. S. V. A. Gordon.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—When the Rev. Moti Lall, of *India,* addressed the Beatrice Scott Auxiliary of the W.M.S. in *Port Elgin,* it had a special significance, for he was speaking in the home Church of Miss Scott, the missionary Teacher in the *Bhil* School attended by his seven daughters. Guests were present from *Southampton* and *Burgoyne.*

Hanover—When the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Hanover,* met at the home of Mrs. Gruetzner, a question-and-answer method was used in presenting the topic, "The Christian Church in the New *Japan.*" Miss Mary Burgess told of the work done by Dr. Caroline MacDonald in *Japan* in the early part of this century. Master George Gruetzner played two piano solos.

At the World Day of Prayer Service held in Town Hall, *Hanover,* in which all the Protestant Churches of the town participated, Mrs. Threndyle represented the Presbyterian women.

CHATHAM PRESBYTERIAL — Mrs. Reid and Mrs. Dell were hostesses at the meeting of Knox Senior W.M.S. Auxiliary, *Leamington,* when Mrs. Cleghorn presided and Mrs. Mee gave the Presbyterial report. A moment of silent prayer was observed in memory of Mrs. E. Gillanders, a Life Member, and Honorary President of the Auxiliary, who died recently in her ninetieth year.

Windsor — Knox Senior W.M.S. Auxiliary, *Windsor,* held a Luncheon Meeting at which Mrs. Lacey presided, and gave an outline of the duties of Officers. A report of the Presbyterial Annual Meeting was given by Mrs. F. Brown, and Mrs. McMillan was in charge of Devotions.

At the meeting of the Ellen Douglas W.M.S. Auxiliary of Knox Presbyterian Church, *Windsor,* the Rev. W. M. Hyndman gave the first in a series of talks on "Who Are The Presbyterians?" Mrs. Butler and Mrs. Stephen reported on the Presbyterial Meeting.

Mrs. D. McMillan reviewed the Study Book, "This Is Japan," for the W.M.S. Senior Auxiliary of St. Andrew's Church, and highlights of the Annual Presbyterial Meeting were given by Mrs. Burns.

Miss Janette McLaren reported the Presbyterial Meeting for the members of St. Andrew's Alexander Bartlett Auxiliary of the W.M.S. President Mrs. Farquhar was in the Chair.

HAMILTON PRESBYTERIAL — The new minister of Knox Presbyterian Church, *Dundas,* the Rev. Walter Allum, gave a fine talk on "Love, Learn, and Listen," when he installed the 1958 officers of the Senior W.M.S. Auxiliary, and presented Life Memberships from the Auxiliary to Mrs. R. Bowlby and Mrs. Wm. Wylie. Pins were presented by the families, Devotions were led by Mr. R. Cole and Mrs. R. Bowlby.

Hamilton—Erskine Senior Auxiliary W.M.S. honoured Mrs. Margaret Bell with a Life Membership, Mrs. Leitch making the presentation. Mrs. Armstrong presided, and Devotions were conducted by Mrs. Stewart and Mrs. White. The Soloist was Mrs. J. H. Wentzell, accompanied by Mr. Harold Payne.

On behalf of the Margaret Allan Evening Auxiliary of the W.M.S. of St. Enoch's Presbyterian Church, Mrs. W. Anderson presented to Mrs. John Hill, a Life Membership. Others taking part in the Service were Mrs. G. Porter, Mrs. J. Louitt, Mrs. W. J. Dowswell, Mrs. H. Ferguson, and Mrs. T. J. Hewitt.

Two members of the W.M.S. of St. Enoch's Church have recently passed away—Mrs. Elizabeth Findlater, at the age of 83, a faithful and active member of her Auxiliary; Mrs. Robert Gibson, wife of the Chairman of the Board of Managers, and a loyal W.M.S. worker.

The Margaret Leask Evening and Senior Auxiliaries of the W.M.S. of St. Cuthbert's Presbyterian Church, *Hamilton,* marked the tenth Anniversary of their organization, with a tea held in the Church School. Those taking active part were Mrs. O. R. Farnan, the first President; Mrs. E. Dalzell, present President; and Mrs. L. J. Shein, wife of the minister.

Mrs. Alex. McKenzie was presented with a Life Membership at the recent meeting of the W.M.S. Auxiliary of Knox Presbyterian Church. Letters from missionaries were read by Mrs. E. Duncan; Mrs. A. McKenzie; and Mrs. W. Duncan.

HURON PRESBYTERIAL — The Annual Meeting of Huron Presbyterial was held in *Clinton,* when Mrs. J. F. Scott was re-elected President, and the 1958 Officers were installed by Mrs. D. J. Lane. Splendid reports were heard from all Departments, and the Treasurer reported that the financial objective had been exceeded.

At the Annual Pot-Luck Supper held by the Barbara Kirkman Auxiliary, W.M.S. of *Seaforth,* Miss Jennie Hogg spoke on "The Importance of Prayer in Everyday Living."

The C.G.I.T. Groups in *Seaforth* met together for the World's Day of Prayer Service. Miss F. Elford was the Speaker.

TORONTO AND KINGSTON

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TORONTO 10, ONT.
PRESS SECRETARY

"Let not thine hands be slack" (Zephaniah 3:16), was the theme of the Annual Meeting of the Synodical Society of Toronto and Kingston W.M.S. (W.D.) held in Calvin Presbyterian Church, *Toronto,* April 15th, 16th and 17th. Miss Frieda E. Matthews, Executive Director of National Missions, gave the address on Tuesday evening, and was the appointed representative from the Council Executive. On Wednesday morning, Miss Ruby Walker, Regional Secretary, led the Departmental and Organizational Discussion Groups, and the afternoon programme was given by a Panel of National Workers—Miss Ruby Walker; Miss Frieda E. Matthews; Miss Gwen Davenport; Mrs. S. Gillespie; Miss Hazel Davis; Miss Margaret Near; Miss Flora Whiteford; and the Rev. K. D. Toth, D.D. On Wednesday evening, the Rev. Ross K. Cameron, M.A., Moderator of Synod, addressed the delegates and conducted the Installation of officers, and the music was provided by the Westminster Choir of the Missionary and Deaconess Training School. The Rev. W. Scott Duncan, B.A., Moderator of *East Toronto* Presbytery gave the Service of Worship. The members of *East Toronto* Presbyterial of the W.M.S. were hostesses.

EAST TORONTO PRESBYTERIAL — After a period of inactivity, the W.M.S. Auxiliary of Fallingbrook Presbyterian Church, *Toronto,* has resumed regular meetings, with Mrs. A. B. Manson, President. Mrs. A. S. Curr, President of Toronto and Kingston Synodical was Guest Speaker at the first meeting, and the newly-elected officers for 1958 were installed by Mrs. Fred Black, President of *East Toronto* Presbyterial.

WEST TORONTO PRESBYTERIAL — The 44th Annual Meeting of *West Toronto* Presbyterial was held in Oakwood Presbyterian Church, *Toronto,* with President, Mrs. W. J. Agar presiding, and Mrs. A. McLaren welcoming the guests. Greetings were brought by Mrs. Fred Black from *East Toronto* Presbyterial; by Mrs. A. S. Curr from Toronto and Kingston Synodical; by Mrs. A. Glen Thompson from the Council Executive, and the Rev. C. L. Mitchell, B.A., B.D., minister of Oakwood Presbyterian Church brought greetings from the Church.

The Rev. K. J. Mathews, and the Rev. A. Calder, B.A., B.D., Moderator of *West Toronto* Presbytery, the Guest Speakers, gave inspiring interpretations of the Theme of the meeting, "The fruit of the spirit is love, joy, peace"; Galatians, 5:22:.

Home on his first furlough from *India,* the Rev. Alvin McIntosh, spoke on the habits and customs of the *Bhil* people, and gave a brief history of the *Bhil* field. He stressed the difficulty faced by the Christian Bhils in breaking with their superstitions.

Reports of the year's work within the Presbyterial were presented by the Secretaries, and helpfully commented on by Miss Ruby Walker, Regional Secretary. Miss A. Cheyne, Treasurer, reported total receipts of $22,998.25. Officers for 1958 were installed by the Rev. A. Calder, Moderator of *West Toronto* Presbytery.

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER,
WESTPORT, ONTARIO
PRESS SECRETARY

MONTREAL PRESBYTERIAL — The 44th Annual Meeting of the Montreal Presbyterial was held recently in the Church of St. Andrew and St. Paul, *Montreal,* Mrs. W. Roland Kennedy presiding.

The afternoon Worship Service was led by Mrs. Robert Lennox and words of welcome were expressed by Past President, Miss D. Coles. Greetings were brought from Synodical board by Mrs. F. R. Duminy. Mrs. Ian Burnett gave a talk on the use of our Study. After a discussion on the highlights and problems arising from the annual reports, led by Mrs. C. Ritchie Bell, the session closed with prayer led by Mrs. Wallace Logan. A delicious supper served in the Church hall was enjoyed by all.

The evening session was opened with Worship led by Rev. R. J. Berlis, B.A., D.D., C.D.. and greetings were brought from Presbytery by the Moderator, Rev. J. DeCourcy Rayner, B.A., B.D. A very inspiring address on "Changing Emphases" was given by Rev. G. Deane Johnston M.B.E., M.A., D.D., Chairman of the General Board of Missions.

1957 was felt to be a successful year although some Departments didn't quite make their commitments, yet the interest was keen. Girls' and Children's work showed an increase both in members and givings, with many new groups of C.G.I.T. Explorers, and Children of the Church; which is our hope for the future.

The new Officers for 1958 were installed by Mrs. F. R. Duminy. Miss Alice W. Anderson is the new President.

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YONGE AT TEMPERANCE

The Glad Tidings

JUNE
1958
VOL. XXXIV

Oh, June is a beautiful month to know!
God bless green fields where sweet blossoms blow;
Bless all happy children, frolicking free,
Gracious Giver of Life and Joy praise Thee!

L.M.C.

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VOL. XXXIV TORONTO, JUNE, 1958 No. 6

EDITORIAL

An Open Door Which No Man Can Shut!

(Excerpts from address by Dr. Floyd Shacklock, Executive Secretary of the Committee on World Literacy and Christian Literature)

THE WORLD is in a revolutionary state; it is on the march. This very fact becomes an open door—a door which God has opened and no man can shut! More important than the political changes in this revolutionary world is the march of ordinary people; people with hungry bodies and minds. The hungers of the mind are indeed as great as are the hungers of the body. Half the world cannot read, and men everywhere are waking up to the fact that reading brings freedom of spirit.

As a boy, N. V. Tilak, India's poet and Christian hymn-writer, could not afford to go to school, but he determined to learn English. So he went to the headmaster of the school to ask for help. To this man, he was just another boy, among scores of others who wanted lessons at night. Asked how much English he knew, this boy's reply was "I have a pocket dictionary, and have memorized as far as 'M'." The headmaster could not say no, and did his best to help Tilak to his goal—and what a goal he reached! Such irresistible hunger for education as this, is an opportunity — a door that no man can close. Let us consider this opportunity under two headings.

1. The Church needs literacy and Christian literature. In China, the open door of missions, as we have known that door, has been closed. But the Gospel is not destroyed. Men and women there have their Bibles; they have books; they can read them because, through the Church, Christian schools were established in the years when the door of missions was open. The work of the Church, and of education went hand-in-hand. The present circumstances in China may have brought some scars to the church. Yet witness the timeless insight of Y. T. Wu, when he wrote in a Christian magazine now published in China:—

"Since liberation we frequently hear Christians saying, Has Christianity any future? That is a strange question to be upon the lips of Christians. What has happened to our Christian faith? Do we believe that the eternal God who made heaven and earth exists today and will not exist tomorrow? Have we forgotten that the Christ whose life was full of mercy and truth is the same yesterday, today and forever? Do we believe that the Holy Spirit who has hitherto enlightened and guided our hearts, will now suddenly stop working? Not so. The eternal Triune God does not change with the times. It is not the faithfulness of God that we need to be concerned about, but our own faithfulness. If we have deeds to match our faith, if we make an effective witness for Jesus Christ, then all our anxieties will be found to have been needless."

The open door in China as we have known it in the past is closed, yet in this revolutionary period in God's leading, the literacy and Christian literature which was planted there in those other days is a door which no man — no Communist — can shut.

Turn now to India! In this land where the tides of nationalism are running high, with only *one* in every eight persons literate, there is great emphasis on, and hunger for, literacy. If the Church here is to play a vital role in the life of the country, her people *must* be literate. This is our Christian opportunity. Worship is deepened and made more precious in the sharing of the insights of the past which come from studying the Bible. In the light of this fact, literacy is an indispensable tool for deep worship. In witness and service, these activities which we may call evangelism, both literacy and Christian literature are needed. Even the youngest Churches in the remote areas of the world need these tools for the life of their programme—they need literacy and Christian literature now, in their youth, to help them in growing. They cannot wait for age and maturity; the time is too short. We are living in an age when mass literacy is possible as never before in history. A literate Church, making its neighbourhood and its community literate is *our* task. What a privilege is ours!

2. The programme of literacy and Christian literature needs the Church—the Gospel. Important as education is, it is not enough. Learning can be either a blessing, or a curse. Literacy and literature without the Gospel are dangerous, but when these go hand in hand then our purpose becomes clear. The programme of the Committee on World Literacy and Christian Literature is concerned that men know Jesus Christ, whom to know is life eternal. A programme of literacy is dangerous without evangelism. Literacy and evangelism are companions on the way. The present open door of opportunity leads not only to God, through evangelism, but also to a deeper person-to-person fellowship in an age when ecumenical fellowship is emerging.

Literacy and Christian Literature are like planting trees, because they start with the planting of the charts; go on to the training of local teachers; the preparation of primers and second readers. "The Story of Jesus" comes soon in the process of growth. Literacy and Christian Literature develop leaders of the younger Churches, who will carry on their own programme. In this way, literature becomes a practicing fellowship of older and younger churches. You may share the deepest insight of the churches of the West, through the translation of Christian classics, even when missionaries may be kept out.

The open door is something which is made, not to be admired but to be walked through. Time is very precious, both in Asia and in Africa. We are reminded of a story which comes from Africa, concerning Bishop Booth, who was guiding a visitor through his country. One day, while travelling, he came to a corduroy road. Nailed to a tree, where the corduroy road joined the good road, was a sign—"Too rough to go slow." Slow travel bounces up and down over every bump — speedier motion hits the high spots without dropping into the depressions. In these lands today, the situations are too rough to go slow. We need to work quickly, and before it is too late. Paul, at Ephesus, spoke of "the open door and effectual, and there are many adversaries." In this Literacy and Christian Literature work there are indeed many problems and "adversaries," and we must look to the Church, the Mission Boards, and individual Christians everywhere to help us in doing this common task.

We can try to walk through the open door one by one, it is true, but it is much better to do it together. The work of the Committee on Literacy and Christian Literature, which is a joint enterprise, is an open door facing toward the light which leads to the perfect day — much better, if we walk together, can we lead the way through that door, and through the fellowship of the printed word point the way to Christian understanding and salvation through the wonder of the love of God for needy man.

(Through the Christian Literature Estimates of the W.M.S. a grant of $1,000 each year is given to help with the far-reaching work of the Committee on World Literacy and Christian Literature. It is through this Committee, also, that all gifts for Village Lending Libraries are sent out.)

"The Stars Also"

The world could get along somehow
With sun and moon, I know —
But after God had finished these
He "made the stars also."

The world will get along somehow
If I give grudgingly, I know —
But rather I would give like God
Who "Made the stars also."

PRAYER

THINE, O LORD, is the Glory and the Power, and the Glory and the Victory, and the Majesty, for all that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all.

Almighty God, we are not able to understand all the wonders of Thy Being, Thy Power, and Thy Love. But in Jesus Christ we perceive Thy Word, see the blessed Light, and learn that through Him we are able to live a new and better life.

We give Thee thanks for Thy Word, the Bible, which through the years has made known to men everywhere Thy wondrous revelation of Thyself in Jesus Christ. We thank Thee for Thy Holy Spirit who has interpreted to us the message of the Bible. Teach us to search the Scriptures, believing that in them we will find reproof of our sins—sins which we recognize, and sins of which we are not yet aware. Give to us, O God, the assurance of forgiveness; the joy of Communion with Thee, our Heavenly Father; the vision to know Thy will; and the trust and courage to be obedient.

We give thee thanks for the Church upon earth; for the house of prayer, and the ministry of Public Worship.

We pray for Thy Church, which today is set amid the perplexities of a changing order, and which must face new tasks, and meet subtle and mighty enemies. Baptize her afresh with the life-giving spirit of Jesus, and help her to faithfully proclaim the Good news of Thy Kingdom.

Grant to the Presbyterian Church in Canada, as it meets in General Assembly, vision and clarity of thought, consecration and deep understanding, to meet the problems, opportunities and decisions, with which the Assembly will be faced.

Grant a knowledge of Thy will to secretaries, conveners of Church Boards, and all others who have the responsibility of preparing reports, resolutions and overtures for presentation to the assembled commissioners.

Cause Thy Spirit to speak to the hearts and minds of the members and adherents of our Church, bringing to their remembrance the many blessings which the Gospel of Jesus Christ has given to mankind. Make all ready to sacrificially share talents, time, and material possessions, that people in all lands may be brought to a knowledge of Thy truth.

We remember those who represent us on the overseas Mission fields of our Church, and the native Christians with whom they serve. Give to them understanding of each other, we pray Thee. In times of loneliness, perplexity and disappointment speak to them of Thy nearness, and give them the faith to know that their labour is not in vain in the Lord.

We ask Thy blessing upon all ministers, deaconesses, and lay people, who serve in Christ's name, in our own land. Keep the newly ordained Ministers, and recently graduated deaconesses steadfast in their faith. May they find satisfaction and joy as they share with others the work in congregations and on mission fields, for the advancement of the Kingdom of God.

Let Thy power and Thy love be in Thy Church to share the world's sufferings, and that righteousness may more and more prevail upon the earth. This we ask through Jesus Christ, our Lord. Amen.

A Message From The Queen!

March 25th, 1958.

Dear Madam,

I have the honour to inform you that your letter of February 22nd, addressed to Her Majesty The Queen, has been returned to His Excellency the Governor-General, The Queen's Representative in Canada, for acknowledgement.

His Excellency is requested to convey to you sincere thanks for the copies of your magazine, "The Glad Tidings", and to express to you warm appreciation for the message of loyalty and devotion, which The Queen greatly appreciated.

Yours sincerely,
(signed) J. F. Delaute,
Secretary to the Governor-General
(Administrative)

Mrs. Arthur J. Cherry,
Editor, The Glad Tidings Magazine,
Women's Missionary Society of the
Presbyterian Church in Canada,
198 Dunn Avenue,
Toronto.

THE FINANCIAL STATEMENT

TREASURER'S STATEMENT

January-March 1958

Receipts:

Synodical Givings:	1957	1958
British Columbia	$	$
Saskatchewan		
Alberta		
Manitoba	280.00	627.00
Toronto and Kingston	4,700.00	5,510.00
Montreal and Ottawa	3,000.00	1,700.00
Hamilton and London	7,422.16	7,501.04
	$15,402.16	$15,338.04
Individual Gifts	1,925.74	1,983.85
	$17,327.90	$17,321.89

Disbursements:

National	$19,699.72
Overseas	32,386.84
Publications	3,668.49
Public Relations	18.25
Organization	10,597.50
Synodical Grants	1,093.08
Candidates	3.25
Christian Literature	1,810.00
Grants	500.00
Administration	6,408.26
Council Meeting	9.50
	$76,194.89
Payments from Special Gifts	833.50
	$77,028.39

DEBTORS

A Jew brought the gospel to Rome; a Roman took it to France; a Frenchman took it to Scandinavia; a Scandinavian took it to Scotland; a Scotchman took it to Ireland. No people ever received the gospel but at the hands of an alien. "Freely ye have received, freely give."

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Forbes, Miss Ethel F.	Toronto, Ontario
Ballantine, Mrs. Jennie	Toronto, Ontario
Sim, Mrs. Margaret	Toronto, Ontario
Morrison, Mrs. Christina	Toronto, Ontario
Rowat, Miss M. Ina	Ottawa, Ontario
Siemens, Mrs. Jean	Edmonton, Alberta
Hewer, Mrs. Charles	Toronto, Ontario
Krompart, Mrs. Harry	Waterdown, Ontario
Dunlop, Mrs. Matthew	Waterdown, Ontario
McPherson, Miss Flora	Dutton, Ontario
Campbell, Mrs. Glen	Seaforth, Ontario
Bonham, Mrs. Harry	Hagersville, Ontario
Ramsey, Mrs. F. W.	Niagara Falls, Ontario
Hughes, Mrs. Eldon	Ancaster, Ontario
Nettleton, Mrs. G. C.	Toronto, Ontario
Gould, Mrs. J.	Toronto, Ontario
Card, Mrs. H. C.	Toronto, Ontario
Evans, Mrs. H. S.	Toronto, Ontario
Crammond, Miss Maude	Toronto, Ontario
Watson, Miss Catherine	Montreal, Quebec
Patterson, Mrs. D. H.	Strathroy, Ontario
Watson, Mrs. James	Parkhill, Ontario

In Remembrance

Mrs. Thomas Linton	Mitchell, Ont.	Stratford Presbyterial
Mrs. Myrtle Elsworth	Ridgetown, Ont.	Chatham Presbyterial
Mrs. Laura B. Grimes	Brigden, Ont.	Sarnia Presbyterial
Mrs. Charles Culligan	Stratford, Ont.	Stratford Presbyterial
Mrs. E. Moffat	Stratford, Ont.	Stratford Presbyterial
Mrs. R. M. Calvin	Montreal, Que.	Montreal Presbyterial
Mrs. R. W. Dickie	Montreal, Que.	Montreal Presbyterial
Mrs. Alexander D. Frost	Montreal, Que.	Montreal Presbyterial
Miss Catherine Mackenzie	Montreal, Que.	Montreal Presbyterial
Mrs. Colin Morgan	Montreal, Que.	Montreal Presbyterial
Mrs. R. M. Stalker	Montreal, Que.	Montreal Presbyterial
Mrs. J. H. Thomson	Montreal, Que.	Montreal Presbyterial
Mrs. Roy Barker	Geraldton, Ont.	Superior Presbyterial
Mrs. Marion Ross	Toronto, Ont.	Toronto East Presbyterial
Mrs. Robert Dunlop	Cobden, Ont.	Lanark and Renfrew Presbyterial
Mrs. Lillian Irish	Cobourg, Ont.	Peterborough Presbyterial
Mrs. Christine Coates	Cobourg, Ont.	Peterborough Presbyterial
Mrs. J. G. Pelton	Toronto, Ont.	East Toronto Presbyterial

Introducing the 1958-59 Mission Study For Adult Groups

by **MRS. WM. McEACHERN**
Convener of the National Committee

For a number of years now our studies have been of other lands, their needs, and their problems. We must never lose sight of the fact that God, our God, is God of all the World. However, Auxiliary members have been asking and wishing for a study on our own country. The study for the year 1958-59 will present our National Missions, and might well be a study of ourselves.

Before commencing the study each Auxiliary member should ask herself such questions as:—As I look about me can I honestly say that Canada is a Christian country?—What are some of the concerns Christian people have or should have for Canada?—What do I really know about my own country and its needs?—What am I doing as an individual to help meet the problems and needs of my country?—What is the Presbyterian Church in Canada doing to meet the situations in Canada today? — What share is the Women's Missionary Society (W.D.) taking in this work?

The Adult Study Packet contains excellent material for all the year's programmes. In it you will find a copy of *Missions are Changing,* which is the 1956 report of the Presbyterian Overseas and National Missions. For our study the emphasis will be on the latter half of this valuable book—"Building for Canada's Future."

Miss Louise A. Reith has prepared an Introductory Booklet which will give you general suggestions and outline briefly the entire programme. Five Mission Study programmes are outlined under the general title "W.M.S. News — National Edition." Radio and TV News Broadcast methods are used to present the information with worthwhile discussion following. Each programme is in a separate booklet for easier handling.

Programme One seeks to help you to understand the Indian Canadians. The Department of Indian Affairs of the Federal Government is planning to give greater assistance to the development of the Indian population of Canada. Its officials know that the most important factor in the Indian Canadian finding a place of self-respect in a changing society is the personal daily contact with you, the newer Canadian. What is your reaction when you hear the word Indian?

Programme Two presents the

situation of the French Canadian today and the responsibility we, as Protestant Christians, ought to be assuming. — Is the Presbyterian Church in Canada as concerned as it ought to be?

The people from many lands, especially the Chinese and Europeans, are given particular consideration in Programme Three. One of our Chinese Christian leaders has said, "Today presents the greatest opportunity the Church has ever had for winning the Chinese people in Canada." No longer are they sojourners, they have come to stay. Today every line of business is open to them, as well as the professions. They have won an entrance into the Parliament of this land, with the election of Douglas Jung to the House of Commons at Ottawa. All this has a most profound effect on our Mission. Patient, understanding oversight is very important in our work with the Europeans. Are you familiar with the "Channelling Churches"—the so-called "Non-Anglo-Saxon Churches?" This study will help you to be better informed about the part our Church is taking in helping to integrate these newcomers into English-speaking congregations.

The Fourth Programme — "How We Witness Day by Day"—outlines some of the ways through which the Church attempts to witness to the people of Canada through our Hospital Visitors, Deaconesses and Regional Secretaries, and by means of Christian Literature. This study will also test your knowledge of our organization as a Church.

The Fifth Programme presents "The Church's Witness to a Changing Canada" and leads you and your Auxiliary in thinking of some of the general concerns which face the Christian Church in Canada today. "As a Church we must face with utter realism the burden of responsibility which we have undertaken as our share of the World Mission of the Church." To help make your programmes well rounded-out there will be suggestions for the worship period of each meeting, and a listing of the workers employed by the W.M.S. (W.D.) in the various areas of work described in each programme. This list will help you bring your Prayer list up to date.

The 1958-59 Study Packet also contains three discussions on "The Place and Influence of Women in the Old Testament." Much is being said and written today about The Place of Women in the Church. These three programmes will do much to help you realize the places of influence which women held in Old Testament times, and thereby help you gain a clearer conception of your responsibility in the world today.

It is hoped that each Auxiliary will have a Programme Committee that will meet as soon as this new study is available and plan how to use the programmes and resource material. Plan how best you can

(Continued on page 20)

Mrs. Adamson, Past President of Council Executive, presenting diplomas at the Graduation Exercises of the Chinese Kindergarten, in Vancouver.

Chinese Kindergartens

by MISS RUTH YEANDLE

The kindergartens in our Chinese churches are helpful in three spheres of Chinese life in Canada.

(1) They serve the Chinese community by fostering an interest in the Chinese language, which is in danger of falling into disuse in Canadian-Chinese homes. This is done through songs, Bible verses, conversation, and learning to read and write a few elementary Chinese characters.

(2) They serve the community in which the children will be going to school and taking their places later on as citizens. This is accomplished by teaching of English words, songs and Bible verses. It is also furthered by encouraging the children to take an interest in the people and activities around them. English conversation is especially needed by the children of newcomers.

(3) They serve the Church by teaching Bible stories and verses to the children, and also by encouraging them in every way to attend the Sunday School. Most of the parents do not come to church. Through their children they are given an interest in the activities of the Church, and thus are brought under the sound of the Gospel.

Influence of Kindergarten on the Homes

by (MRS. GONG) VIOLET LIM

Our children have brought God into our home. Instead of "singing in the bathtub" our boy the other day was repeating Psalm 100 in both Chinese and English. His father, who so far has shown very little interest in church, really enjoyed listening to him.

I never had the chance to go to Kindergarten myself, so I appreciate it for my children. When the oldest girl started, I didn't know anything about the Bible at all. I have learned from my children, three girls and one boy. The Bible says, "A little child shall lead them" and that is true for me. I began to attend the Mothers' meeting and the Young Women's Auxiliary. Then I started going to Sunday School with the children and finally I and my children were baptized.

I am glad that my children have been able to make good lasting friends through the Kindergarten and church groups. I can see the difference in the behaviour of children who do not go to Kindergarten. Putting children on the right road is very important, because mothers without any training cannot do it. When children come home and repeat their Bible verses it helps mother and father too. I know that most of the mothers appreciate what the teachers do for their children.

Significance of Kindergartens in Church Life

by MISS SUSIE KEE

It is quite a long time since I graduated from the Chinese Presbyterian Kindergarten. I don't remember many details of my three years study there, but I do remember, when I went to Public School, noticing that the children who had not attended Kindergarten squirmed around, while we, from the Kindergarten, knew to sit quietly in our seats until we were told to stand. I remember, too, that it was a help knowing how to count before starting Public School.

In our home Chinese was spoken all the time when we were small. It was a great help to us to learn to speak English. There are four of us; we all graduated from the Kindergarten. But the most important thing about Kindergarten is that there we learned about Jesus. He became our Friend. This started us going to Sunday School and we still feel at home in the Church because of having started so young.

We were fortunate to have attended a Christian Kindergarten. Neither of our parents are Christians. They probably would never have gone to the church if we had not gone to Kindergarten. They don't attend very often but they respect the church because we do; and we respect it because of Kindergarten.

Chinese Kindergartens Equip Children For Public School

by (MRS. GEORGE) ANITA WONG

Two of my children have attended the Chinese Presbyterian Kindergarten. In both the boy and the girl we could see marked improvement in behavior patterns, and in interest in spiritual things. Emotional upsets became less frequent, and independence of thought and action were noticed. Thoughtful intelligent prayer has taken the place of repeated words and phrases.

Meeting new situations with courage and finding enjoyment in work, such as counting the number of children in school (usually about 60), or keeping colours inside lines of a picture. These are a few of the things that help prepare the children for Public School. Being one of a group of children, all about the same age as themselves, is another thing that helps. And also, meeting people, teachers, of another race prepares them for association with Public School teachers.

Then too, language is important. For the newcomers, English must be learned before children can adjust to life in the Public Schools. For all, it is a help to become familiar with the commands commonly used by teachers. Discipline begun in the Kindergarten is understood and enjoyed in the higher grades. But the most important thing my children have learned in Kindergarten is to recognize God as a real Person Who loves them and is with them at all times.

I am glad to express by appreciation of the work done among the children in the Kindergarten.

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STAFF NOTE

The sympathy of the members of our Society is extended to Miss Susan Yeung of the Chinese Mission, Vancouver, in the bereavement which she has suffered by the death of her brother, the Rev. T. C. Yeung of New York City.

AS I LOOK BACK!

by **MR. S. C. CHEN**

(Su-ti-Tan)

MR. CHEN AND ISABEL TAYLOR

It was a great privilege for me to be brought over to Canada by the Home Church, and it was a great pleasure for me to visit more than 40 Churches, to observe 26 schools and to study music and educational methods. I feel now it is a great challenge to me to go back to work in our school in Tamsui.

As I look back on the eleven months of staying here in Canada, I feel that I have learned more about the church, about education, and about music, than I did at any other period in my life. Furthermore, I would like to say that now I have perhaps more friends here than in my own country. I have been working, during my stay here, as a speaker to congregations, Sunday School children, Bible Classes, young people's Societies, Scouts and Cubs, Women's Missionary Society Auxiliaries, and Men's groups. I have been an observer of primary schools, secondary schools, universities, colleges, and even in one school for retarded children. This has all been in addition to my regular work as a student at the Ontario College of Education, and the Royal Conservatory of Music.

But the one thing to make me proud is this, that I may be allowed to say I have become one of your friends. Almost all the people that I met in church and community, or even on the train, whether it was staying overnight in a home or talking for a brief hour, have left with me very sweet memories indeed! The more I think of them, the more I feel their cheerfulness and warmth in my heart. So many people asked for my autograph—even though I am not a star!—and pictures too. Others told me how they felt by saying, "but we want to keep you here." One delightful boy even wanted me to stay longer so I could play "pillow fight" with him.

So kind and friendly, so easy and frank are all the people here. So lovely are the smiles on the children's faces, so cute their ways of walking and acting, so charming their whole attitude towards me! I hope their images in my mind and heart will remain until the last day of my life.

There are two things that I would like to suggest to you, my friends, from my short experience among you. The first is: The Board of Missions should continue to bring native U.C. Christians to Canada from the Overseas fields, to tell the people here about the younger churches, their progress, their work and their needs. I think there should be some regular plan for this kind of visitation from the various Overseas fields. This would be effective augmentation of the important work done by missionaries home on furlough. There is perhaps a great sense of having received "first hand" evidence when it comes from a native worker. It is also of tremendous value to the native visitors themselves, and through them to the Churches from which they have come. How surprised I was when a lady came up to me after one of my meetings and told me that she has been converted to missions through my report of the mission work in Formosa, and the need for more workers to be sent there. She confessed that she had been against missions, and had never offered a nickel for the work up to this time. But she promised that she would do her best for the work from now on. I had never realized how much effort the Mother Church was putting into missionary education, trying to help the people to understand how important mission work is, by holding "mission week-ends" and including mission studies in the programmes of so many different church organizations. I always felt very grateful when I was introduced to Church groups, especially to youngsters, as a Christian from a mission field which they had been studying.

The second thing I want to suggest is this. I believe the Canadian people could do a great deal more for missions, if they would live a little more simply. To be quite frank, I think you could save more of your time and money to be used for missionary work. Do you realize that if you send just four dollars to our school in Formosa, that small amount of money is enough to supply food for a whole month to a student in our dormitory? Coming from Formosa, I cannot help thinking how well off you are in Canada and how much you take things for granted. Almost every family has a car, every house a phone, every kitchen a refrigerator, every housewife a washing machine. Every window has a curtain and every floor has a carpet. It seems to me that there is plenty of opportunity to save a little here and there for missions.

There is one thing more that I cannot neglect telling you here. It is about my age. After being in Canada for a while, I decided I was not going to tell people how old I was, not because I wanted to act like a woman, but simply because I wanted to let the people here guess my age, and let me tell you that I have not met a single person who was able to guess it. I have had a lot of fun out of this "age guessing." I was put on trial when we had a "court play" at the Peace Memorial Camp last summer because I would not tell my age. The reason behind all this is that I seem to look so much younger than I am. One woman said to me, "Are you the 'boy' who spoke last night? I wanted so much to come but was not able." On another occasion I was told that a lady remarked to her neighbour when I was speaking in the pulpit, "My goodness, he is only a boy! How could he be a principal of our mission school?" When I showed my family's picture to a good friend of mine in Knox College, and told him how old I am he would not believe me. Then I showed him my passport and he said "I still can't believe it!" According to Canadian opinion 21 is my youngest age and 34 is the oldest! Actually, I was born on April the 11th, 1911. And I think my mother did not make any mistake in my birthday. I hope you will not be disappointed in knowing that I am an "old married man," with a son 17 years old, and two girls 15 and 9. I am still young in spirit and can smile like a real juvenile!

I am really grateful from the bottom of my heart that I have had this most pleasant and meaningful experience here with the Canadian people. I want to express special thanks for the personal gifts I have received, as well as for the half-ton of used clothing which was contributed for our school staff through the special appeal sent out by the W.M.S.

Let us all give our best thanks to our Heavenly Father for His goodness to us in these wonderful experiences and pray that He may continue to bless us all no matter where we are.

Appreciation

The Overseas Committee wishes to thank the members of Auxiliaries and Congregations for their generous response to the appeal for good used clothing for Mr. Chen (Su-ti-Tan) to take back with him for the Formosan people.

Norma C. Hazell,
Chairman of the Overseas Committee.

PERTINENT POINTERS FOR PRESS PUBLICITY

by LEETA McCULLY CHERRY

This is a special message to Press Secretaries everywhere, who may perhaps be having a bit of disappointment in getting their news items into the columns of the local press, and it is written not only from the background of many years as an Auxiliary Press Secretary, but also from long experience as a professional journalist, who has learned, the hard way, a good deal about what lies behind the editorial "blue pencil"; the viewpoint of the average Women's Editor; and a better understanding of what type of Press notice is most welcome in her Department.

I have always found—and I am sure that most Press Secretaries have also—that there is no Women's Editor who is not willing to co-operate in any way she can with those Press Secretaries who are honestly trying to do their jobs well, and to the very best of their ability. That she is often most sorely tried by the type of material which comes in to her, and which she is expected to use, there is no doubt whatever. Neither is there any doubt that the poor Press Secretary is also sorely tried on many an occasion, when she looks at her newspaper, and sees with astonished eyes what has happened to the Press notice she handed in, and over which she had worked so hard! That is the time when she needs to know, and to realize, that it is not always the Editor's fault when news items do not appear at the time expected, or, when they do appear in print, are so very much cut down from the original copy that it seems to her that just about every point which she especially wanted to see published has been completely deleted! Very often, however, it is not the Editor who has wielded the axe on those choice bits.

In these days, more than ever before, the Press Secretary must strive to make count to the utmost every inch of space which she may expect to be given in the local Press. Space is definitely at a premium in all Women's Pages, and daily becoming more so. It is not that the busy and harassed Editor is not sympathetic to what you send in, and would not, as a rule, be willing to use it verbatim in most cases—in fact, it would be much more easy for her if she could do that. It is simply that, with only a certain amount of space at her disposal for *everything* which must go to make up her Department, and keep it alive and interesting, the Press Notice which contains nothing at all of news value, must give place to the more timely, and of-general-interest stories of Community Group Doings; Women's Club Activities; Red Cross and other National Organizations; Welfare Planning; Educational; all the other unusual and important things that women everywhere are doing in these modern times, which pertain to the vital work of the day.

If anything must be cut out; when space is over-crowded, you may be sure it is the uninteresting, cut-and-dried, and seemingly unimportant W.M.S. Press item which will go! Well, our W.M.S. does carry on a vital work too, both at home and abroad—increasingly and tremendously so, under present world-conditions! It is the duty of the Press Secretary to so frame her W.M.S. news releases that this important, out-going work, which all our Auxiliaries are doing, is the work that is stressed, highlighted, and given publicity, while the ordinary everyday routine, common to every meeting, is relegated to its proper place, or, if necessary, not reported at all.

This is no time, or place, for fulsome adjectives, or for voluble writing. The Press Secretary who goes in for that type of reporting will simply have her notices cut to pieces, if indeed they are published at all. Space is much too valuable to be wasted, and, even though the Editor might send such a notice to the compositors, nine times out of ten they will ruthlessly slash out what won't fit in, and nothing at all can be done about that. They are none too particular where they do their cutting, either—they have no time to be! And should an unexpected advertisement come along at the last moment, some bulky and unimpressive news item will be "lifted out," holus-bolus, to make room for the more profitable arrival, and I leave you to guess which one of the local News Items this is most likely to be! Learn to do your own cutting, then, as far as is humanly possible, before you send that Press item in to the Editor.

Strive valiantly to say much in little, and to make every word count. First of all, write your Press Account from the notes you have taken, saying just what you want to say, in the way you like to say it. Then go over it, and over it, condensing it rigorously every time, yet seeking to make the fewer words you use say exactly what is important and worth-while. Never use two words where one would do. Try always to find the really right word to express precisely what you want. It *is* to be found, you know. Just think it out! That is what writers call "tight" writing—compact, condensed, clearly expressing the idea behind it, yet wasting no wordage in doing so. That is the type of writing every Editor is demanding from Staff Writers, Professional Free-Lance Writers and Press Secretaries alike. Cut down rigidly on descriptions. Your own members already know all about that meeting — or they should — if you want the general public to read about your Auxiliary meeting, or your plans for furtherance of W.M.S. work in general, you must tell them, right in the beginning of your account, something which will at once catch the eye and the interest. The first sentence or two at the beginning of your notice is most important, for, if you do not capture your reader in those first few words, you will never get her interest at all. She will simply turn the page to something more news-worthy and eye-catching, and your only audience will be the faithful few, who are always loyal to your Auxiliary publicity. Always try to get your Press Notice "across" from the angle of public interest — that is really its only justification for getting into the newspaper at all!

When a special speaker is featured, almost always in the course of her address, something will be stated, or referred to which is of specially outstanding value—something which ties-up perhaps with recent world happenings either in the Church or State; maybe with some topical local event; or of particular interest and timeliness in the light of current events; perhaps different enough to be of general news value; really arousing and thought-provoking to any group of readers. Seek out these little gems throughout her speech, note them carefully, and then, when you have later had time to evaluate them in full relation to her topic, you will be sure to find at least one which may be used at a "lead" for your Press Notice — something arresting and eye-catching with which to begin it. Something, too, which the Headline Writer just might think worth stressing in larger type as a heading for your Notice, and so giving it a nice bit of prominence on the Page.

Sometimes you can quote the direct words of the Speaker, but in this case you must be very sure that you are quoting actually what the Speaker did say, and not what you think she said. Be very certain, always, of the accuracy of what you report. A quotation taken at random from a speech, and completely removed from the context of the whole address, can take on a different meaning entirely. And many an embarrassing situation has arisen, when an unintended and entirely unexpected meaning has been taken from what the Speaker really said—and so reported! One must be very careful in reporting. Never trust your memory, but take notes as fully and accurately as possible, to which you can later refer. Never on any account, make the mistake of quoting, or reporting, any controversial statement, or angle, which might lead to misunderstanding, criticism, or hurt feelings. Sometimes such little items do slip out in a speech and often without the Speaker herself realizing they have done so. The good Press Secretary is always careful and tactful enough to leave these out of her report. Indeed, there is an art in knowing what to leave out, as well as what to put in. Sometimes you need a sort of seventh sense along that line!

The best W.M.S. Press Secretary, whether she be Auxiliary, Presbyterial or Synodical, is always the one who includes in her reporting only what constitutes the very best type of publicity for the good of the Presbyterian Church at large. That which reflects to its credit; which proves the Church and all its Organizations—your own among them—to be alive, vital, growing and flourishing as a real force for good; that which best illustrates the world-wide nature, scope and value of its work, and its existence as a Church of God. That seems to me to be a duty which all Press Secretaries owe to their Church, as well as to their Society. That is the sort of information which commands respect and attention to your Church from readers who are non-members, and even non-Church-goers. It is both valuable and interesting, and does tend to increase the good work which all W.M.S. Groups strive to carry on.

Get your Press Notice into the Editor's hands as quickly as possible following your meeting—never two or three days later. It certainly will not be published if the Editor knows that, to any degree, that meeting is already past history. It is no longer news when it is several days old, and anything that is not news has no place in the daily, or weekly Press. If there are several local papers, be sure that your Press releases are sent to all, consistently to each Editor, even as to the others in your locality. There is no use in expecting consideration when you have something which you particularly desire to have published, unless you play fair with all the Editors, all the time.

Be sure to give correct initials with every name; see that surnames are correctly spelled, and Officers rightly designated. It is astonishing how touchy people can be about things like that! Send your notice to the Editor either typed or clearly written. This is much better than telephoning it in, and it is much more likely to appear in print without error. It is very difficult, in a rushed and busy newspaper office, to get news correctly over the phone, exactly as an unknown, and often not clear, voice recites it to you. Type your Press Notice if you can, but if not, then write it as legibly as possible. And as you write, you might remember this advisory jingle once given to me by a kind and helpful Editor—

"If you've got a thing to say—
Say it—don't take half a day!
If your tale's got little in it,
Say the whole thing in a minute!
Life is short—a fleeting vapour—
Don't you fill
the whole blamed paper!"

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(Continued from page 10)

adapt them to the needs and interests of your Auxiliary, ever keeping in mind the desire to create a deeper interest in the Mission of the Church—for this year thinking particularly of its Mission in Canada. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Your Prayers are asked

—For all representatives of our Church as they come together in the General Assembly; for all who share in its deliberations, that a clear understanding of the total Mission of the Church may result; and the Presbyterian Church in Canada will be inspired to take a greater part in every phase of the Church's Mission.

—For all groups as they complete the first half of 1958 that they may take stock of what has been accomplished and plan for greater effort in the months ahead.

—For the success of our Indian Schools and the Chinese Kindergartens. Remember those who staff these schools, and pray that they be given wisdom and understanding, the spirit of co-operation and good fellowship to guide the young and promising lives in their care; that as the Light of Christ is kindled in their young hearts, and daily grows brighter, they may be the means of winning for Him their own people.

—For guidance and wisdom in the work of our Publications Department, remembering with thanksgiving all the good literature we so freely enjoy.

—For all our missionaries Overseas. Pray that they may be guided and blessed in the great task they are undertaking to perform.

—For Miss Margaret Ramsay and Miss Ellen Anderson in British Guiana. Pray that they may be allowed to continue in their attempt to bring the Word of God to those who have not yet heard it.

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Who Is Going To W.M.S. Training Centres?

AT—Albert College, Belleville, Ontario
July 6 to 11, 1958

—Luther College, Regina, Saskatchewan
July 15 to 19, 1958

See page 4 in the April 1958 issue of "The Glad Tidings". For further information ask your Synodical or Presbyterial President or Secretary; or the Secretary of any Adult group.

Are You Really A Christian Driver?

(In churches of all demominations, during the week of April 11th, special sermons were preached to emphasize the launching of the first wide-spread campaign to encourage safer driving — the first such organized approach to the problem in Canada. The setting aside of Sunday, April 20th, as "Safety Sunday", and the programme prepared for the guidance of clergymen and other speakers, had the unreserved support of leaders of all faiths, as did the theme "You are morally responsible for safe driving!"

"Everyone who believes in the Sixth Commandment 'Thou shalt not kill', must stand behind every effort to reduce the tragic toll of death on our highways and streets," said Dr. E. A. Thomson, Clerk of the Assembly of the Presbyterian Church in Canada, as he spoke in suppport of the campaign. In view of this, the following article is worth reading and remembering:—)

"AS MUCH AS ANYONE, and perhaps more than many, the Christian has a real responsibility to drive and walk safely. His failure to do so has vital life and death consequences, and violates all Christian teachings. In recent years, more and more, Churches through their publications and pulpits have spoken out on this matter. The stronger that voice becomes, the more it will be heard—and heeded—by the walking and driving public, and the result is found to be a saving in lives.

As the great roads construction and expansion moves forward with the incorporation of every improved modern safety design, it will certainly contribute to the reduction of the tragic increase in traffic accidents and deaths, but, in the final analysis, the problem is one which must be overcome by the people who use the roads. People must walk and drive with due regard for their lives and the lives of those with whom they share the highways. In short, they must apply doubly the Golden Rule to their driving. If this were done, the traffic toll would soon be reduced to a minimum." (Publications Division, Automotive Safety Foundation.)

The Motorist's Prayer

Grant me a steady hand and a watchful eye
That none shall be hurt as I pass by;
Thou gavest life—let no act of mine
Take away, or mar, that gift of Thine!
Shelter those, dear Lord, who drive with me
From accident, pain, or calamity;
Let me use my car for others' need
Nor ever miss, through love of speed,
The beauties of Thy world. O Lord, I pray,
Let joy and courtesy safe-guide my way!

ORGANIZATION STAFF NEWS

—A Regional Secretary for Hamilton and London Synodical

The Organization Department rejoices in the appointment of Miss Margaret Boyd as Regional Secretary to the Synod and Synodical of Hamilton and London.

It has been a matter of regret that Hamilton and London Synodical has been without the services of a permanent Regional Secretary since the resignation of Miss Anne MacEachern from the staff in the spring of 1956.

Miss Boyd, a graduate of the Presbyterian Missionary and Deaconess Training School, has proved herself a valued worker in the National Department. For the past ten years she has served in various parts of Canada, latterly in the Christian Education Centre, Fraserview, Vancouver. She therefore brings to her new work a wide experience in and knowledge of the work of the Presbyterian Church in Canada.

In 1957 Miss Boyd had furlough study, of which she told in the May, 1958, issue of The Glad Tidings. In February, 1958, she joined the staff of the Organization Department. Since coming into the Organization Department she has observed and shared in various activities which are related to her new work and in April, 1958, her appointment to the Hamilton and London area was agreed upon.

Our best wishes go with Miss Boyd as she begins her new work, and we have been assured that a warm welcome awaits her in the Hamilton and London Synodical.

CALLING ALL "GLAD TIDINGS" READERS!

Has your subscription for 1958 been sent in?
If not — why not?
Every lapsed subscription is missed
By your Glad Tidings Secretary
And your Editor!
Can we not, together, make 1958 a Banner Year
with
Every W.M.S. Member a Glad Tidings Subscriber,
and
Every woman in your Church given that opportunity also?
This is an aim worth striving to attain!

WORKING TOGETHER IN GIRLS' WORK

by LOUISE REITH, M.A.

The four people whose pictures you see here are representatives of those who work together denominationally and interdenominationally in Girls' Work.

Two of these will be very familiar to girls and leaders of girls in the Presbyterian Church — Miss Margaret MacNaughton, B.A., the Presbyterian Girls' Work Secretary from whom leaders receive helpful letters and who is responsible for preparing the study programmes used in girls' groups across Canada. Mrs. E. C. Treleaven is also well-known as for the past number of years she has served as Girls' Organization Secretary on the Council Executive of the Women's Missionary Society (W.D.). While remaining as a member of Council Executive, Mrs. Treleaven resigned as Girls' Organization Secretary, as she has now become the Chairman of the National Canadian Girls in Training Committee of the Department of Christian Education of the Canadian Council of Churches. At this time, we would express to Mrs. Treleaven our sincere appreciation of all she has done for Girls' Work in the Presbyterian Church in Canada. We would also express our pleasure at the honour that has come to her and to our Church as she accepts the

MRS. E. C. TRELEAVEN

MISS MARGARET MACNAUGHTON, B.A.

responsibilities of her new office.

Last month in the Glad Tidings it was announced that Mrs. Kenneth Philp had been appointed as Girls' Organizations Secretary on Council Executive. Mrs. Philp has had considerable experience in the work of the Women's Missionary Society. Before coming to Toronto she served on the Executive of Chatham Presbyterial. We welcome her to her new position, to which she brings a keen desire to share in this important part of the Church's work. Mrs. Philp and Miss MacNaughton will continue to work with Mrs. Treleaven as they represent our Church on the National C.G.I.T. Committee.

Another person whom all the girls and leaders across Canada should know is Miss Orra Henan, B.A., appointed Secretary of C.G.I.T. for the Department of Christian Education of the Canadian Council of Churches at the beginning of 1957. Miss Henan brings to this position a broad experience in the group work and leadership field. Before taking this position she was active in Young People's work in the Baptist Church; programme ditector in the Y.W.C.A.; Girls' Work Secretary for the Toronto Girls' Work Board, and represented Canada at an international Youth Conference abroad.

In her present position, Miss Henan will have special responsibility for the Canadian Girls in Training whose membership is made up of over 38,000 girls from twelve to seventeen years of age, who are led by over 3,500 leaders.

Working together, people like Mrs. Kenneth Philp and Miss Margaret MacNaughton, Mrs. E. C. Treleaven and Miss Orra Henan are striving along with the individual leaders, to assist girls across Canada to become "the girls God would have them be."

MRS. KENNETH PHILP

MISS ORRA HENAN

Miss Teen-Ager

YOUR AMBASSADORS TO JAPAN

by **MARGARET MacNAUGHTON, B.A.**

If you look around Church some Sunday morning and notice a few people missing, don't be surprised. They may be in Japan! They may have decided to join the five thousand Christians from all over the world who have made plans on a world scale for summer, 1958. Their destinations—Tokyo!

You and I can think of dozens of reasons for enjoying a trip to the enchanting land of cherry blossoms. However, there are two reasons which make a visit to Japan an especially wonderful experience for those who go. Let me tell you about them.

First of all there will be the World Convention of Christian Education which is to be held in Tokyo in August and the study conference which precedes it.

The study conference, meeting in July, will be called the "World Institute on Christian Education" and will be attended only by official delegates. The Presbyterian Church in Canada has been allowed to name two delegates. The institute will consist of men and women from about 65 countries of the world. They will meet to share their faith, their problems, and their hopes as Christian educators. Through prayer, study and discussion, they will try to discover the task of teaching, which God has given to His Church in the world of today. The Institute will be a small group of only 300 delegates.

In August the scene will change. Thousands of people will pour into Tokyo by land, air and sea to attend the World Convention of Christian Education. Preparations have long been under way in Japan to give the visitors a gracious oriental welcome.

It has been said that non-Christians are hoping that the Conference will have an influence for good in Japan. Since the war, many families have been broken, and children have grown up without the love and training of a secure home. Juvenile delinquency has become a serious problem. The concern of the church for young people is known in Japan, and non-Christians are hoping that Christianity can help their youth. Therefore, visitors to the World Convention will receive a warm welcome.

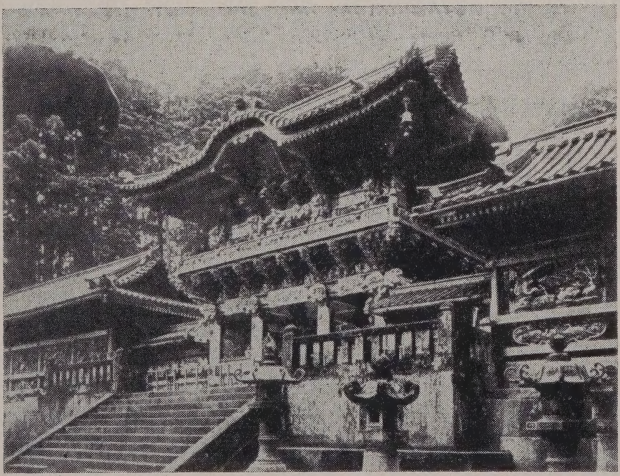
Exactly twelve years, to a day, after the atom bomb brought death and destruction to Hiroshima and Nagasaki, Christians will meet at the Convention to confess their faith through the Convention theme "Jesus Christ, the Way, the Truth, and the Life." They will come, speaking many languages and wearing the dress of many nations. They will come to learn from each other, the ways in which they can fulfill the church's ministry of teaching. Together, they will worship the One who is the Father of all people, and will demonstrate to the whole world that we owe our obedience to "one Lord."

There will be plenty to hear and read about Tokyo for this is "World News." Be sure to watch your newspapers and church magazines during July, August and September.

For the Canadian Presbyterians who visit Japan, there will be a second wonderful treat. They will be entertained by our fellow Presbyterians in the Korean Christian Church in Japan. As they travel about from place to place, I am hoping that some of them will carry a very precious bundle. Can you guess what it will be?

They will be carrying to the Korean teen-agers a letter and perhaps a small gift from the teen-age girls of Canada. More important than the words in the letters, or the little gifts which you have made, will be the experience in Christian friendship which you and they will know. In a very real way, Presbyterian visitors to Japan this summer will go as your ambassadors to the Korean girls.

Canadian Presbyterians visiting Japan may come home with empty pockets but they will be far richer than when they went. They will have gained some of life's most precious treasures—a world of Christian friends. Most especially, they will gain the friendship of your friends, the Korean Christians in Japan.



Yomeimon Gate — a beauty spot of Japan

Books you'll like!

REVIEWED BY LEETA McCULLY CHERRY

DEVOTIONAL PROGRAMS ABOUT BIBLE WOMEN—by Claudine Watts Dever

This is a new publication, which should prove a valuable help for all women's groups, as well as for the Programme Committees of Church Organizations, who are responsible for the planning of Devotional Periods. It contains 12 completely-planned programmes, based upon the stories of prominent women of the Bible, and includes suggested hymns; the Bible Story; questions, and a character analysis of the woman of the theme; also the closing prayer. Some of these featured women are Sarah, the mother of nations; Miriam, first woman singer; Abigail, woman pacifist; Priscilla, servant of the Church; and Lydia, the career woman of her time. Price $1.50.

"Church Women at Worship" is also written by this same interpretive author. This also contains 12 complete programmes—Scripture, prayer, poem, a devotional message on some angle of women's work in the church, and pertinent questions for discussion. This costs $1.25. Even though these excellent programmes may not be used as they are written, each one contains splendid material for incorporation into your own Devotional plans and can be a valuable help in any group, or Class Meeting. Excellent, too, for individual meditation and study.

USING THE BIBLE TO ANSWER QUESTIONS CHILDREN ASK—
by John L. and Arleene Gilmer Fairly

All parents should welcome such a book as this one, which offers real help in understanding the child, and the busy enquiring mind behind the questions which little folk are constantly asking. As parents, grandparents, students, and teachers of child psychology, these authors have gathered their material from actual experience and observation. Dr. Fairly is Editor-in-Chief of all the publications of the Presbyterian Church, U. S.; has been Chairman of the International Uniform Lesson Committee, and Secretary of Religious Education for his Denomination. Mrs. Fairly has taught Courses for Leaders in Children's Work at Assembly's Training School in Richmond, and in Leadership Schools throughout the years. She has been answering children's questions for years as Kindergarten Superintendent at Genter Park Presbyterian Church in Richmond, Virginia. After two helpful introductory chapters, each of the following chapters takes one of the key questions most often asked by children, together with others related to it, helps the parents to realize the child's thought behind the question and why it was asked; reviews the Bible passages which shed light on the question and suggests the possible answers. Every mother and father knows what it means to be asked — "What does God look like? — Who made God? — Why doesn't God give me what I pray for? Who made me? What does it mean to be dead?" — and countless others of like bewilderment. This book can guide and help your answering! Price $2.00.

BLACK MOSES—By Jessie L. Beattie

If you have not already read this enthralling true story of Josiah Henson, the real "Uncle Tom" of "Uncle Tom's Cabin," the Christian slave of an old Southern family, who after years of bondage finally escaped to Canada, to be a tower of strength to other escaping slaves and give fine Christian leadership at the Negro refugee settlement at Dawn, Ontario, you will certainly want to do so as soon as possible. Written with sympathetic insight and understanding, by a well-known Canadian writer, the story of this dedicated and courageous Negro reveals the fortitude of character and achievement which comes when a man is truly possessed by the Spirit of God, and the necessity of freedom for his people. His life was an outstanding Christian epic, which not only exposed the evils of slavery, but earned for the coloured people of his day, an honoured place in our Canadian citizenship, which has grown in strength and value with the years. Filled with excitement, humour and deep human interest, this is not a book to be missed. Available at all Libraries, or may be ordered through the Publications Department — $4.50.

WHAT DO PRESBYTERIANS BELIEVE?

This book is a presentation in permanent form of the series of articles on "What Presbyterians Believe" which were recently published in The Presbyterian Record, and contains also capsule biographies of the authors of these Articles, all outstanding men of the Presbyterian Church — The Rev. John McNab, M.A., B.D., D.D.; the Rev. James D. Smart, Ph.D.; the Rev. J. C. McLelland, M.A., B.D., Ph.D.; the Rev. William Fitch, B.D., Ph.,D.; the Rev. Gordon Maclean, M.A., D.D.; the Rev. W. J. Walker, B.A., B.D., D.D.; the Rev. Professor David Hay, M.A., D.D.; the Rev. Mariano Di Gangi, B.Th., B.D.; the Rev. F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.C.L., D.D.; the Rev. Eoin S. MacKay, M.A.; The Rev. Joseph Wasson, D.D.; and the Rev. Scott Duncan, B.A. Every Presbyterian should possess a copy of this book. Price 50 cents.

Boys and Girls!

SUSIE KEEPS A DAIRY

by NORMA KENNEDY

July 10th.

Dear Diary:—I came to my first camp today. There are lots of cabins, and ours had eight girls in it. When I arrived Miss Barbara showed me where my cabin was and told me I could choose my own bed. I chose the top bunk. "Sparkie," our cabin leader, showed me how to make my bed so I wouldn't be cold at night. I think my leader is wonderful!

We went for a swim after our beds were made and the water is wonderful. "Splash," our swimming counsellor, divided us into pairs and gave us each a number. Jean and I are together and our numbers are 20 and 21. It was lots of fun and we are going to learn to swim.

It was soon supper time and some of the campers had to set the table and do the dishes. My turn isn't until later and was I glad! We had a real good supper and lots of food. Tonight Miss Barbara said grace before we ate, but we are going to learn some to sing.

Some of us played volley-ball after supper. Our cabin played "Twinkle's," but we lost.

Miss Barbara took us all to the chapel for worship. She had us sing some hymns, read from the Bible, Psalm 100, and then she told us a story of a little shepherd boy who lived out of doors just as we would be doing.

We didn't have a camp-fire tonight, but we met in our own cabin groups and sang some camp songs. I like Donkey-riding! Sparkie had a book she was going to read to us when we were in bed. We hurried with our snack and got into our pyjamas to hear "HOMER PRICE."

July 11th.

Dear Diary:—It was 7.00 a.m. when the whistle blew to wake us up. I think some of us were awake before that, as we saw the cook going to get our breakfast. We didn't want to get up though as it was chilly.

We had a wash basin and pitcher in our cabin. Sparkie asked for a volunteer to get water, and Patsy and I went. It was fun to clean our teeth outside and to splash cold water on our faces.

Miss Barbara had the whole camp together for Morning Praise. We will be doing this every morning. It is a short time of worship when we sing a hymn, pray and read the Bible.

Two of our cabin members had to do dishes today, so the rest of us made their beds and helped tidy the cabin for inspection. We do want to get "Don Coyotee." He is a donkey with a man on his back and given to the neatest cabin every day.

Our whole camp is divided into Discovery Groups. Twinkle's cabin and ours are together. Oh, it was fun today! Our group went for a long hike into the woods of the camp and found all sorts of new flowers. Then coming back we looked for a place to meet every day. We found a nice one, where the sun shines and where there is shade as well. Tomorrow we are going to fix it up with some logs for sitting, and perhaps make a table for our books.

We came back in the afternoon and started to clean some of the loose branches and sticks away. We had our worship and study here too. Twinkle helped us study about Stewardship and we used our Bibles to see what God had given men and how men looked after his gift. Then she taught us what a litany was and we wrote one, thanking God for all His gifts.

Since there is much to do at camp we made a list and wrote down when everyone would do certain chores, like sweeping the cabin floor, cleaning the outside of the cabin, and getting water. It was a lot of work but now we know when it is our turn. Sparkie says it's the fair way and we will have fun doing it.

July 12th.

Dear Diary:—Today was a special day. We had a circus in the afternoon. Instead of going in our Discovery Groups for the afternoon, we all had booths on the playing field. We had beans for money and had to pay so much to get in to see the acts, or try contests. There was a weight-guessing booth, a ring-toss, putting clothes pins in a bottle, and lots of other games. Our cabin had a zoo. Jean was a tiger and I was a giraffe. Sparkie helped us make the long neck from cardboard, and tails from crepe paper. It was fun and our lion really scared Miss Barbara.

We had our dinner outside as a picnic. There were lots of hotdogs, carrot and celery sticks, cookies and ice-cream and chocolate milk. This was really nice as it was my turn to do dishes and there weren't many. It cost me one bean for each of the things we ate.

July 13th.

Dear Diary:—Sunday at camp! This was a special day, too. We didn't have all the things we usually do. In the morning we had our church service and some of the campers helped Miss Barbara. We had a worship committee and they worked with Miss Barbara all week preparing for Sunday. They choose the hymns, Scripture and wrote some of the prayers. Betty and Jean read from the Bible and Patsy led us in prayer. Miss Barbara told us a story of a little boy named Danny who lived in Palestine, and how he came to know and love Jesus.

In the afternoon, we had a visitor, Mr. Baker, who took us in small groups for walks in the woods. He had his field glasses with him and let us use them to see some birds and their nests. I looked out to the lake one time and could see another camp across the water.

July 15th.

Dear Diary:— Today we had a Red Cross Instructor come out to our camp. He was going to test our swimming. I got my junior pin. He was kind and we heard him say "Splash" had done a good job. We thought she had too!

Our Discovery Group had been working real hard and today we had a surprise for Miss Barbara and "Mr. Fix-it," our handyman. Jean had written invitations for them and delivered them. They were to be our guests at an outdoor supper. It was my job to peel potatoes and carrots. There was a committee in charge of building the fire, another in getting the dishes and food to our own little meeting place, and two girls to call for our special guests. When our guests arrived dinner was all ready. We sang one of our new graces and then ate lots of stew. It was good but a little burned. Nobody said anything though and I'm sure it tasted better!!

We had a camp-fire by ourselves and we told stories, sang songs, and went on a Lion Hunt. Soon it was time to put things away and get back to our cabins for bed. I don't think many of us heard the story Sparkie was reading that night as we were all sleepy.

July 16th.

Dear Diary:—We had a talent night tonight for the whole camp. Some of our campers had musical instruments and played them. One cabin put on a little play about a Light-House and another had us do some stunts. The leaders put on a skit for us and it was really funny. Sparkie was a new camper who was trying to make her bed and get into an upper bunk.

We sang lots of new songs around the camp-fire, toasted marshmallows instead of having a snack in the dining hall, and then went off to bed. We had worship around the camp-fire tonight too.

July 19th.

Dear Diary:—Today was the last day for our camp. It seems as if we just came. We took lots of pictures today and 'Mr. Fix-it' ran out of film in tuck.

When we went to our meeting-place we had a long time just chatting and remembering what we had been doing. We wondered if we should leave our table for the next camp, or if they would have more fun making their own. We wondered too about the stand we had made by our cabin for the wash basin, and the rack we had put up for our bathing suits to dry. Sparkie thought we might leave some of the things for the next camp.

We worked on our books, which

had been in the making, and did some choral reading. Tonight at worship our groups used Psalm 24 and we had learned it for choral speaking! Last night another group led us in worship.

We had built a terrarium for the centre of our table, and I am going to take it home for my bedroom. No one else wanted it so Sparkie said I could have it. There are some plants from the shore, a few wild flowers and some moss from the woods in it. We made an acquarium too, but we had to let the frog and the little fishes go free.

We packed most of our clothes today, and made sure everyone had all their own belongings. What we had lost we found in the lost-and-found box in Miss Barbara's cabin.

We had our closing camp-fire and each cabin put on a skit or play.

Sparkie finished "HOMER PRICE" for us at bed time and to-morrow the bus will be here early to take us back to the city. I want to come back to camp next year!!

"Camping Is Wonderful"

* * * * * * * * *

AWE

A spot of whiteness on the grass
Caught me as I hurried past;
I paused to marvel at a feather —
Beauty fallen from a wing—
But marvelled more at God's perfection
Poured into so small a thing!
(Selected)

Message to the Churches of Africa From the All African Church Conference Ibadan, Nigeria, January 1958.

We, the delegates of the first All African Church Conference that has ever been held in Africa, rejoice that God has called us together, and in His name we send greetings from Ibadan in Nigeria to all the Churches of Africa.

We come from the countries of Sierra Leone, Gambia, Nigeria, of French West Africa, Liberia and Togo, the Cameroons, French Equatorial Africa, Belgian Congo, Angola, South Africa, Mozambique, Egypt, Ethiopia, and Madagascar, as well as other parts of the world. But although our languages are many, our reason for coming here is the same, that we loved the Lord Jesus Christ and are witnesses to His Gospel, that in Him we are one people whether we speak Ibo, Yoruba, Douala, English, Afrikaans, Zulu, Sesuto, Portuguese, French, Kikuyu or any other language that is spoken by the people who live in Africa. We are one in Him who was born a Jew in Bethlehem, fled from Herod into Egypt, grew up in Nazareth, died in Jerusalem, arose there and lives today in Ibadan and in every other city and village in the world that His Father created. Of this oneness in Christ we have been given such a rich experience at this Conference that not one of us is likely to forget it.

To be here is to have abundant cause to thank God for the way that the Gospel has been brought to so many countries and to be filled with astonishing joy that it has transformed the lives of so many men and women of Africa.

In a continent where such massive events lie ahead, we thank God that the Christian Church has taken such deep root. We know there are millions who have not heard the Gospel, and we accept the challenge of the evangelizing of our countries, especially in the face of the dangers of materialism and secularism.

While this experience of unity has been rich and deep, we acknowledge with penitence our many divisions which have prevented us from witnessing to our unity in Him, but this we still purpose to do with His assistance. We believe that Christ challenges us to overcome these divisions in the Church, and to work for the removal of all injustices based on racial discrimination, which we believe to be contrary to the will of God.

We rejoice in the advance of African countries toward self government, and in the liberation of African energy and talents, praying that they may be used for the service of Him whom we acknowledge to be the Lord of all mankind.

The continent of Africa will see unparalleled events and changes during the rest of the century, welcomed by some, feared by others. We pray that the Christian Church of Africa will play its role as champion, teacher, counsellor and shepherd during these crucial years.

We are humbly aware of our responsibilities to God, and to this continent, and dedicate ourselves anew to their performance, trusting that we shall be led and supported by our fellow-Christians throughout Africa and the world.

In the name of the Father of all men; in the name of the Son, Who saved us all; in the name of the Holy Spirit who inspires us; we declare ourselves to be one in Christ.

GRACE FOR GARDENS

Lord God in Paradise,
Look upon our sowing;
Bless the little gardens
And the good green growing!
Give us sun,
Give us rain,
Bless the orchards
And the grain!

Lord God in Paradise,
For the wonder of the seed,
Wondering, we praise you, while
We tell you of our need.
Look down from Paradise,
Look upon our sowing.
Bless the little gardens
And the good green growing!
Give us sun,
Give us rain,
Bless the orchards
And the grain!

—Exchange

A Special Gift!

For a limited time, the Publications Department will be able to offer, free-of-charge, to all who would find it of help in their planning, copies of an excellent book containing many useful suggestions and ideas for Church Socials and Entertainments, including Games and Biblical Contests for all ages. This is "Successful Socials for Young and Old" by May C. Smith, and as long as the quantity lasts, it will be available from this Department for the cost of postage and parcelling alone—10c.

THE BEST-SELLER STILL IS THE BIBLE

New best selling books may come out every few weeks and occasionally one of them will create a new record with a few million sales, but the best of all the best sellers still runs hundreds of millions ahead of them all—the Bible.

In Canada alone it is preached today in some 40 languages and dialects to Indians, Eskimos, non-English speaking immigrants, and of course English and French Canadians.

On a Commonwealth basis, the business agent for the Bible, the British and Foreign Bible Society, has distributed more than 6,240,000,000 copies of the book, testaments and scriptures in 836 languages since its foundation in 1804.

Behind it all lies the fact that it is the most important of all volumes to the Church, which in turn is regarded as one of the biggest businesses in the world today.

Since 1804, 20,000,000 copies of the Bible have been circulated in Canada in 111 languages. During 1955, the latest figures available, the BFBS distributions here reached the 361,355 mark in 74 languages, and in the world 7,337,592. Total world circulation by the United Bible Societies last year was 25,393,161.

Thousands of volumes are distributed free in this country yearly under such projects as providing gospels for immigrants at ports of entry, English Bibles for new Canadians at citizenship ceremonies, new testaments for servicemen, grants to penitentiaries, reformatories, hospitals and schools, and Bibles for needy families on the recommendation of their clergyman or minister.

Braille scriptures are supplied at one-tenth of the cost in English and 26 other languages. Canadian missionaries overseas use and teach the Bible in dozens of different languages.

Far from being a profit-making business, the BFBS's first job is to make sure that everyone who wants the Bible gets it. Finance must take second place as far as possible. The annual subsidy for all this work by the society is about $875,000 contributed by Christians and churches in Canada, Britain, Australia, New Zealand and other Commonwealth countries.

Recent publications by the society for other lands include the complete Bible in Bemba for Northern Rhodesia, in Union Swahili for East Africa, in Sindhi for Pakistan, in Hankhul script for Korea, in several colloquial tongues for Japan, and the New Testament in Avmara for Bolivia.

Revisions are also in progress in Hindi and Spanish, while work proceeds on translating it into the tribal dialects of Formosa. In addition, large print Gospels have been issued in many languages for new literates.

On a best-seller basis, it has endured and triumphed in the greatest tests of all—time and circulation.

(Among the Christian Literature Estimates of the Women's Missionary Society each year is a grant of $1,500 for the British and Foreign Bible Society in Canada. It is good to realize some of the work this money is helping to make possible.)

From the Port Receptionist at Halifax

Excerpts from a letter to the Rev. J. A. Munro, M.C., B.A., D.D., Secretary for Home Missions; from Mrs. G. E. Ingraham, in the Maritimes, who is Port Receptionist at Halifax, for the Women's Missionary Society, (E.D.).

Dear Dr. Munro:

For many years Christmas has been a highlight during the Port year. Upon receiving the list of ships expected for the month of December, we choose the dates nearest to Christmas, namely from December 17th to 31st. Those are considered our Christmas ships. With the churches represented we begin to make plans to bag candy and fruit. An afternoon was devoted to bagging the candy which was about 200 lb. giving us 2,000 bags for distribution. The tree was purchased and decorated the day before the first ship was due, it looked very pretty with gay ornaments, lights and icicles.

We had seven Christmas ships this season. As each ship arrived gifts were placed on tables near the tree and arranged according to ages such as babies, teen-agers, adults men and women, each received a bag of candy. They were all given the privilege of choosing their own Christmas gift. For some it was the first tree they had ever seen decorated. These people come from many countries and various Christmas customs. The children of our Armed Forces were not overlooked returning from Germany, Holland and other countries where they had been stationed for several years.

The Red Cross have a large tree in the Port Nursery which is a delight to the children and adults. Carol singing was conducted by City-wide C.G.I.T. groups, gifts came from all parts of the Maritimes and from many groups and individuals who share in the happiness that is brought to the immigrants on their arrival.

At times the booth is piled high with boxes and parcels of lovely gifts to be opened and placed in the cabinet until ready for use. The welcome gifts given to many of these folk and what it means to them, cannot be expressed in words. It is a little token of kindness, welcome and love extended to them as they arrive in a strange country among strange people with strange customs.

We thank God for the privilege of having a part in this great work and ask for his guidance as we carry on.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. J. MACKAY
1156—E. 12TH AVE.,
VANCOUVER 12, B.C.
PRESS SECRETARY, PRO. TEM.

KAMLOOPS-OKANAGAN PRESBYTERIAL—Members of Knox Auxiliary, W.M.S., *Vernon,* were guests of the C.G.I.T. group "Girls of the Way" recently, and enjoyed the Playlet "Where Are You Going?" presented by Misses Maureen MacGillivray, Lynn Donesley and Sheanne McCullough. Interesting reports of the Provincial C.G.I.T. Conference in *Vancouver,* were given by Frances Pogan and Marilyn Bruce, the group delegates attending. With Mrs. Malcolm McCullough, Leader, this group, having completed the study on Japan, held a Service of Re-Affiliation at a Sunday Service, when Affiliation badges were given, and a gift of money presented to Mrs. D. McC. Black, Presbyterial Girls' Work Secretary.

VICTORIA PRESBYTERIAL — Mrs. Watt, Miss Ripley, and Mrs. Mudie, were three new officers when the Executive of *Victoria* Presbyterial met in St. Andrew's Presbyterian Church, with President, Mrs. Jenkinson, presiding, and Mrs. J. C. Scott conducting the Devotional. Mrs. R. Cox reported on the Synodical meeting, and was appointed delegate to the Annual Council Meeting in *Hamilton.* Mrs. J. C. Scott gave the Treasurer's Report. Fourteen members were present and the meeting closed with the Mizpah benediction.

WESTMINSTER PRESBYTERIAL — Miss Mary E. Whale, Executive Director of Overseas Missions, and Miss Nellie Smith, Assistant to the Treasurer, were Special Speakers at the Annual Meeting of *British Columbia* Synodical in *Vancouver.* Miss Whale told of work on the Overseas Mission Fields, stressing the problems of native Christians, and their need for understanding and help, and on the following evening, Miss Smith gave a challenging message, showing, in a series of graphic examples, how the great power of our God can be seen behind even the figures of our Estimates. President, Mrs. M. Clifford, presided at all sessions. Special tribute was paid to Mrs. Peter McArthur, who has now retired as Literature Secretary after 20 years of outstanding service in that office. Delegates visited St. Andrews Hall, at the University of *British Columbia,* where Dr. J. Ross told of the value of this residence to Presbyterian students. A special meeting at the home of Mrs. Quon H. Wong, when the ladies of the Chinese Church entertained the delegates, was a time of rich Christian fellowship, as Miss Whale and Miss Smith both spoke of our oneness in Christ. At the closing session, Mrs. M. Clifford was re-elected President.

St. Aiden's Senior W.M.S. Auxiliary at their open meeting heard Miss May Nutt tell of her work as Regional Secretary in B.C. President Mrs. Magee, conducted the meeting, and the Rev. M. S. Blackburn gave the benediction.

Mr. J. Hayward, Superintendent of Central City Mission, *Vancouver,* was Guest Speaker at a meeting of Robertson W.M.S. Auxiliary, and an Honorary Membership was presented to Mrs. E. Harper, a long-time member of the W.M.S., and one of the original members of the congregation. Mrs. M. E. Pacey, on behalf of the Auxiliary, made the presentation, and Mrs. Dewar, on behalf of Circle 3, presented a corsage to Mrs. Harper. Mrs. Paterson was soloist, accompanied by Mrs. Fulton.

Through the kindness of Miss I. H. Waugh, a Life Membership was presented to the Rev. N. G. Robertson, Minister of St. Paul's Presbyterian Church, *Vancouver,* at the meeting of St. Paul's W.M.S. Auxiliary.

ALBERTA

MRS. T. E. ROULSTON
BOX 356,
OLDS, ALBERTA
PRESS SECRETARY

ALBERTA SYNODICAL — The 44th Annual meeting was held in the beautiful new Westmount Church in *Edmonton,* preceded by a Board meeting in First Church. Mrs. George Metcalfe of *Calgary* presided. The attractive programs were the work of Mr. M. A. C. McCallum, husband of our Corresponding Secretary. Departmental reports were available in mimeographed form, thanks to Miss Norma Kennedy, and were opened for discussion. Meals were served by groups from the different *Edmonton* churches. We are particularly grateful to Council for sending such moving and inspiring speakers as Miss Mary Whale and Miss Nellie Smith, whose talks were the highlights of our meeting. The advice of Miss Smith, who was able to stay for the full time, was of great assistance. The Rev. William Graham installed the new slate of officers, the President being Mrs. W. Harte of Calgary. Of particular interest was the announcement by Miss Mollie Harback of the annual week-end camp for women at *Camp Kannawin;* the director to be Mrs. George Anderson, of *Chauvin.*

CALGARY PRESBYTERIAL—The Athalie Read Evening Group of St. Giles, *Calgary,* held an Easter Thank-Offering meeting in Chalmers Church on a recent Sunday evening. St. Giles C.G.I.T., Leader Mrs. C. Tait, conducted the service; reaffiliated with the W.M.S. and gave a donation to the Presbyterial Treasurer. The Rev. H. Lindsay Simpson of St. Giles preached an inspiring sermon.

Presbyterian leaders and girls participated in a city-wide Explorer rally in *Calgary*. Guest speaker was Mrs. Jamieson, recently returned from *Japan*. Miss Norma Kennedy pronounced the benediction.

SASKATCHEWAN

MRS. W. W. DOUGLAS
307-2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL—Delegates from the Presbyterials of *Prince Albert, Saskatoon, Regina,* and *Moose Jaw,* attended the 44th Annual Meeting of Saskatchewan Synodical in Knox Presbyterian Church, *Moose Jaw,* when Mrs. M. White, Synodical President, presided at all sessions, and the theme was "Christian Outreach." The United Church W.M.S., also in session in *Moose Jaw,* sent greetings, and Mrs. E. Sneath, Regina, replied to these in person. The Rev. W. D. Jarvis brought greetings from the Synod of *Saskatchewan;* Mrs. W. W. Douglas of *Weyburn,* gave the address of welcome, to which Mrs. C. W. Wilson, of *Saskatoon,* responded. Miss Mary Sherrick, B.A., B.Ed., on furlough from *Amkut, India,* where she has given leadership along the lines of agriculture and mechanics since 1933, gave an illustrated address on her work on the *Bhil* Mission Field.

The evening Service of Worship was conducted by the Rev. M. S. McLean, and the soloist was Mrs. McLean. Miss Mary Whale, *Toronto,* Executive Director of Overseas Missions, in her inspiring address, spoke of the need to reach out and launch into new thinking; to share in a new pattern with new sister-churches. Miss Nellie Smith, Accountant, and Assistant to the Council Treasurer, *Toronto,* presented the Estimates for the coming year, explaining clearly the planning behind each one, and the need, in so helpful a manner that a keen sense and realization of the privileges, responsibilities, and opportunities before us as W.M.S. workers in the Presbyterian Church in Canada was aroused in all. After an "In Memoriam" Period of silence for those members who had died during the year, Miss Whale conducted the Installation of Officers, and Miss Smith closed the Sessions with prayer.

SASKATOON PRESBYTERIAL — The Annual Meeting of this Presbyterial was held in St. Andrew's Presbyterian Church, *Saskatoon,* with delegates from *Rosetown, Coleville, Biggar* and *North Battleford.* At the afternoon session the Explorers' Group presented their regular meeting as a special feature, and at the evening session, the Rev. Mr. Allen, of *North Battleford,* brought greetings from Presbytery, and the Rev. Murdo Nicholson of St. Andrew's Church, *Saskatoon,* preached the sermon. On the last afternoon, Miss Reay gave a helpful address on "Our Society and Worship," and Miss Georgina Bone spoke on "The Work of the Society," explaining and stressing the duties of officers in carrying on that work.

MANITOBA

MRS. W. S. SMITH
1481 ALEXANDER,
WINNIPEG, MANITOBA
PRESS SECRETARY

MANITOBA SYNODICAL MEETING —

President, Mrs. J. McLeod, *Brandon,* presided at the 44th Annual Meeting of Manitoba Synodical, held in Calvin Presbyterian Church, *Winnipeg,* when the theme was "His Kingdom Ruleth Over All." Miss Nellie Smith, Toronto, Assistant to the Treasurer of Council, conducted the Opening Devotions, and the Service of Remembrance was led by Mrs. R. E. Leeson, President of *Brandon* Presbyterial. At this session Miss Mary Whale, B.A., Director of Overseas Missions, was Guest Speaker, and gave a graphic presentation of the W.M.S. work on the Overseas Fields, picturing especially the needs and opportunities of the Jhansi Field; Formosa; and among the Koreans in Japan.

Supper was served by the Ladies Guild of Calvin Church, when Miss E. Whittaker welcomed the delegates, and Mrs. J. G. McKirdy in her reply extended an invitation from St. Andrew's Church, *Fort William,* for the Annual Synodical Meeting in 1959. Greetings from the Synod were brought by the Moderator, Rev. J. D. C. Smith, and from Presbytery, by the Moderator Rev. J. K. L. McGown; who also conducted the Worship Service. The address of the evening was given by Miss Nellie Smith, of *Toronto,* who said that "We see 'Big Business' all around us in the business world, but the Biggest Business of all is the Business of the Church, the Mission of Jesus Christ." Recalling the difficult years of Church Union, following which our Church was re-established, Miss Smith stressed the growth and development of all our W.M.S. work since then, and its breadth of scope and outreach. A dialogue depicting a meeting of *Formosan* Church women, was given by Miss Whale, Miss J. Pearsall, Mrs. S. V. A. Gordon, Mrs. M. E. R. Boudreau, Mrs. McJanet, and Mrs. R. A. Davidson. The report of the Nominating Committee was given by Mrs. Cormack Smith, following which Mrs. J. P. Duffin presided at the election and installation of officers, Mrs. John McLeod, of *Brandon,* being re-elected President.

The third session opened with Communion Service, conducted by the Rev. J. D. C. Smith. A panel on the reports of Young Women's, Girls, Welcome and Welfare, and Historian Departments, was conducted by Mrs. R. A. Davidson and Mrs. R. J. Hood, and greetings were extended to the Synodical by the three Presbyterial Presidents—Mrs. M. E. R. Boudreau, of *Winnipeg;* Mrs. E. Leeson, of *Brandon;* Mrs. H. J. Loney, of *Superior.* A Panel on the offices of Synodical held by members in *Superior* Presbyterial was conducted by Miss Jean Stevenson; and by Mrs. S. V. A. Gordon for *Winnipeg* Presbyterial. Mrs. J. C. Gibbs, commenting on the value of The Glad Tidings magazine, urged the importance of increased subscriptions and getting these in on time. Mrs. W. G. Maclean reported that Life and Honorary Memberships given within the Synodical totalled $760 last year. The address at the closing session was given by Miss Whale, who dealt with certain questions asked about Overseas work, explaining the need for furlough studies, and the need for more Overseas workers on all the Fields. Miss Joyce Pearsall closed the Annual Meeting with prayer.

BRANDON PRESBYTERIAL—C.G.I.T. Leaders and Groups of this Presbyterial met together in First Presbyterian Church, *Brandon,* to hear an address by Miss Mary Whale, B.A., Director of Overseas Missions, who was introduced by Mrs. E. W. Harper, Girls' Organization Secretary. Miss Whale, who has visited *India, Formosa,* and *Japan,* showed interesting films on the work in these Fields and challenged the C.G.I.T. members to consider full-time service in the work of the Church, when choosing their vocation. Supper was served, in a World Missions setting, by Mrs. P. N. McPhail and her Committee, and the Rev. D. Anderson, *Neepawa,* brought greetings from the Synod, and the greetings of Presbytery were presented by the Rev. D. Heslip, *Carberry*. The evening of Christian Fellowship was closed with prayer by the Rev. R. A. Davidson.

The C.G.I.T. Affiliation Service was held in the Auditorium of First Presbyterian Church, *Brandon,* when, in an impressive Service of Dedication the group re-affirmed their loyalty to Christ, His Church, and their decision to share in the work of the W.M.S. Two films were shown by Mrs. R. A. Davidson, with commentary by Mrs. D. Crandle. The Group was led by Anne Meighen, Janet Brown, Karen McIntosh, Bonnie Romage, Linda McPhail and Donna McFayden. Affiliation Badges were presented, and explained to the guests by Mrs. E. W. Harper, Girls' Organization Secretary. Lunch was served by the W.M.S., with Mrs. C. Thomson and her Committee in charge.

At a Family Night held in St. Andrews Presbyterian Church, *Brandon,* Miss Jean MacKay, a faithful and devoted member of St. Andrew's Evening W.M.S. Auxiliary, was presented with a Life Membership. Miss MacKay was Girls' Work Secretary of *Brandon* Presbyterial for several years; has taught for many years in the Sunday School of her Church; and is an untiring member of the Choir.

SUPERIOR PRESBYTERIAL—The Nellie Tweedie Evening Group of the W.M.S. of *Geraldton,* Ont., held their regular meeting at the home of Mrs. J. Nelson, with President, Mrs. Johnston presiding. The Devotional Period was given by Mrs. Tweedie and Mrs. Maybee, and Mrs. Bowren and Mrs. H. Schumacher of the Young Women's Evening Auxiliary of the W.M.S., reported on the Annual Meeting of Superior Presbyterial in *Fort William*. Announcement was made of the W.M.S. Training Centre to be held in *Regina* in July.

A Hymn Board was dedicated in *Geraldton* Presbyterian Church, in memory of the late Mrs. Roy Barker, a former President and Charter Member of the Nellie Tweedie Evening Auxiliary of the W.M.S. of this Church, whose members have thus honoured a beloved friend and associate. Sympathy is extended to her family and friends in this sudden sorrow and loss.

The C.G.I.T. Group of First Presbyterian Church, *Port Arthur,* held a Service of Re-Affiliation with the W.M.S., at which the gifts they had made for the Korean teen-agers in *Japan* were dedicated. Members of the W.M.S. attended and enjoyed the social hour spent with the girls later over the teacups.

WINNIPEG PRESBYTERIAL—A Rally of the children of the Presbyterial was held in First Church, *Winnipeg,* when the Service of Worship was conducted by the Explorers' Group of First Church, and the Chief Explorer of that Group, Mary Ellen Speirs, welcomed the visiting children. The Children of the Church of St. James, Calvin and First Church all took part in the service, as well as the Explorers' Groups from St. John's Calvin and St. James. Greetings were brought from the Presbyterial by Mrs. M. E. R. Boudreau, Presbyterial President, and she introduced the speaker of the afternoon, Miss Mary Whale, Director of Overseas Missions, who told the children about the children of other lands where our Missionaries are working, and also showed slides of the work being done. Mrs. Lloyd Jones, President of the Senior W.M.S. Auxiliary in First Church spoke briefly, and the meeting was brought to a close by Prayer by Mrs. W. S. Smith of Calvin. Refreshments were then served.

HAMILTON AND LONDON

MISS MARY BURGESS
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—Rev. E. Yoshioka of the *Elmwood* United Church spoke at the Easter Thankoffering meeting in St. Andrew's Church, *Hanover.* He told of the hardships his people endured when after 1941 they were dispossessed of their homes along the *Pacific Coast* of B. C., but said God had made of it a blessing. In Eastern Canada advantages had come to them which they could not have had in the West. Mr. Jack Ward was soloist. The committee in charge were Mesdames R. Gruetzmer, Illingworth, and Lindsay.

CHATHAM PRESBYTERIAL—A beloved member of *Puce* W.M.S. passed away in the person of Mrs. Jane Crozier. At the time of her death she was Honorary President, Supply Secretary, and Historian. She had also been a Mission Band Leader and served on the executive of Presbyterial.

St. Andrew's Sr. W.M.S., *Windsor,* heard Mrs. Hans Ingold review post-war trends and gains in *Japan,* pointing out the freedom of speech, religion, and press. Mrs. A. Moir reported 94 subscriptions to Glad Tidings.

NIAGARA PRESBYTERIAL—In *North Pelham* a new C.G.I.T. group was organized from C.O.C. graduates and the First Presbyterian Church in Louth at *Rockway*. This completes the W.M.S. family in *North Pelham*. The leader, Mrs. Don Miller, and the girls are planning an initiation ceremony to which the mothers will be invited.

Miss Gertrude McKeown, the capable Presbyterial treasurer, resigned due to eye strain, and the new treasurer is Miss N. Morrison, *Chippawa*. All Auxiliaries are asked to send their funds in regularly.

Thorold Sr. W.M.S. Auxiliary have a nice Easter custom in placing an Easter Lily in the Sanctuary in remembrance of members called to their Heavenly Home during the year.

After hearing Mrs. Cherry tell of the work of the Travelling Lending Library, the *Chippawa* W.M.S. donated $75.00 for this project in memory of Mrs. Mary Orr and Mrs. Bessie Mitchener. The Evening Ladies' Aid group donated a further $25.00 for the same purpose.

PARIS PRESBYTERIAL—

CORRECTION

(Due to an unfortunate typographical error, this most interesting account of the Jubilee Year of the Evening Auxiliary of the W.M.S. of Knox Presbyterian Church, *Woodstock,* Ontario, was wrongly credited, in the April issue of The Glad Tidings, to the W.M.S. of "Knox Presbyterian Church, *Paris*." The Editor deeply regrets this mistake, and is glad to publish the corrected report herewith.)

Heralding 50 years of progressive mission endeavour, three special events marked the Jubilee Celebrations of the W.M.S. Evening Auxiliary of Knox Presbyterian Church, *Woodstock*. In March, an Interview Skit was presented by the Executive in old-time costumes, and the history of the W.M.S. in Canada was realistically portrayed. In September, Honorary President, Mrs. G. L. Douglas, and President, Mrs. F. E. Ellis, welcomed guests at a Jubilee Tea in an authentic period setting, with Mrs. Neil Hodgins, seated at her spinning wheel, as she sang familiar old songs. In October, at the Jubilee Thank-Offering meeting, Miss Laura K. Pelton, *Toronto,* was Guest Speaker, and hymns were sung to the accompaniment of the organ from the old home of Dr. George Leslie MacKay, of Formosa. Honorary Memberships were presented to Miss Marion Cheyne, and Miss Lillian Joyce. And as a final project for this Jubilee Year, the Auxiliary presented a beautiful Nativity Pageant at the Sunday School Entertainment in December.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH
415 WALMER RD., APT. 16,
TORONTO 10, ONT.
PRESS SECRETARY

ALGOMA PRESBYTERIAL—Mrs. Hugh Campbell was installed as President of this Presbyterial at the Annual Meeting held in St. Paul's Church, *Sault. Ste. Marie*. Guests at the Supper served by the Mavis Reoch, and MacKay W.M.S. Auxiliaries were Miss Ruby Walker, Regional Secretary; the Grace Stone, Margaret Gorman and Josephine Nixon W.M.S. Auxiliaries of *Westminster* Church; *Victoria* Church Ladies Aid Affiliated Group, and the Officers of *St. Paul's* Women's Guild. Mrs. Harold Triplett, of *Victoria* Church, conducted the Worship Service. Miss Walker presented Blue Stars to the Explorer Groups of Westminster and St. Paul's Churches; held a conference with C.O.C. and Explorer groups at St. Paul's Manse and a two-day conference with new leaders of Westminster C.G.I.T.

EAST TORONTO PRESBYTERIAL —"A Responsible Church in an Irresponsible World" was the theme of a series of meetings in which the W.M.S. Auxiliaries joined with the other organizations of Calvin Church, *Toronto*. Special missionary emphasis was on *Japan*.

The Rev. D. G. M. Herron introduced the theme as the subject of his Sunday Morning sermon. After the evening service Mrs. Tin Yeh, recently returned from the *Orient,* addressed the Young People's Society, telling of life in Modern *Japan.*

On Tuesday two meetings were held for all the women of the congregation. In the morning, after coffee, Miss Mary Whale led a discussion of the problems that face *Japan* today. In the evening four Japanese ladies in costume presented the Japanese tea ceremony. After Japanese refreshments, Miss L. K. Pelton told of our work among the *Koreans in Japan*. The room was decorated with Japanese posters and curios and a display of projects prepared by several classes of the Church School.

On the following Sunday the Rev. K. G. McMillan preached a Missionary sermon at the morning service. In the afternoon Miss Pelton addressed a group of Young Adults and University students on the subject "Many Voices in the Midst of World Confusion."

The closing meeting was held that evening, when, after a service of worship, the congregation followed the Choir to the lower hall, where the film "Younger Brother" was presented. The consensus of opinion was to the effect that the week's activities were well worth while and that something similar should be attempted next year.

At the 42nd Birthday Meeting of the McKenzie W.M.S. Auxiliary of Riverdale Church, *Toronto,* Mrs. Roland Campbell presided, and Mrs. F. C. Knox, from the *Bhil Field, India,* was Guest Speaker. Mrs. J. McFee was presented with a Life Membership Certificate, and Miss Lois Powrie was soloist.

The Evening Auxiliary, W.M.S., of Emmanuel Church, *Toronto,* celebrated its 25th Anniversary with a birthday cake, and a happy reunion of former members, husbands and friends, in the Church-School room, which was beautifully decorated with purple and gold, the church colours. An interested audience of 160 heard Miss Jane Scott, Authoress, and Columnist of the Evening Telegram, give a stirring message in her address, "Adventuring With God." A Life Membership was presented to Miss Dollé Kirkpatrick.

WEST TORONTO PRESBYTERIAL — Speaking at the spring luncheon of the Mary Weatherall Auxiliary, W.M.S. of Runnymede Presbyterian Church, *Toronto,* Pastor Moti Lall of *Jhansi, India,* said that under the present Indian Party new areas were open for the extension of missionary work, but that such would not always be the case. Thanks to the missionary work of the Church in the West, he said, the native leaders would be prepared to take over, when leaders opposed to the Christian Church assumed power. Pastor Moti Lall emphasized that the Native Church in *India* still needed our missionaries and our prayers.

The soloist was Mrs. Estelle Ruton. Taking part in the devotions were the Rev. A. W. Currie, Mrs. C. Conn, Mrs. M. Mino and Mrs. C. Baird. Mrs. T. Parton thanked all who had participated in the inspirational programme, which had been chaired and arranged by the President, Mrs. H. Talbot.

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER
WESTPORT, ONTARIO
PRESS SECRETARY

MONTREAL PRESBYTERIAL — President, Mrs. Roland Kennedy, presided at both sessions of the 44th Annual meeting of Montreal Presbyterial held in the Presbyterian Church of St. Andrew and St. Paul, *Montreal,* and greetings from the Synodical were brought by Mrs. F. R. Duminy. Mrs. Robert Lennox conducted the opening Devotional Service, and delegates were welcomed by Miss D. Coles, Past President. Mrs. Ian Burnett, of *Ottawa,* spoke on the use of the Study Book, and Mrs. C. Ritchie Bell led the discussion on the highlights and problems arising from the Annual Reports. Mrs. Wallace Logan closed the afternoon session with prayer.

Following the supper hour, the meeting re-opened with a Worship Service led by the Rev. R. J. Berlis, B.A., D.D., C.D., and greetings from Presbytery were brought by the Moderator, the Rev. J. De Courcey Rayner, B.A., D.D. "Changing Emphases" was the subject of the address given by the Guest Speaker, the Rev. G. Deane Johnston, M.B.E., M.A., D.D., Chairman of the General Board of Missions. Reports showed that 1957 had been a very busy year. Girls' and Children's work both showed increases in membership and givings, with many new groups of C.G.I.T., Explorers, and Children of the Church. During the year, 22 Life Memberships and 6 Honorary Memberships were issued; 12 In Memoriams; 10 Junior Certificates and Pins; and 6 Seals.

The new officers for 1958 were installed by Mrs. Duminy.

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The Glad Tidings

JULY-AUGUST
1958
VOL. XXXIV

MILLER SERVICES

Earth is instinct with spirit everywhere;
Each tree an inspiration; the green sod
A lowly lyric; every star a prayer;
Each mountain-top, a stepping-stone of God!

Thomas Dudley Landels

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THE GLAD TIDINGS

VOL. XXXIV TORONTO, JULY-AUGUST, 1958 No. 7

HIGHLIGHTS OF THE ANNUAL COUNCIL MEETING

by LEETA McCULLY CHERRY

ONE OF THE first highlights of this Annual Council Meeting was the beautiful old Church, itself, which opened wide its time-hallowed doors and hospitable heart in welcome to the many delegates who gathered there from May 12 to 16, inclusive, to attend the sessions of the 44th Annual Council Meeting of the Women's Missionary Society of the Presbyterian Church in Canada, (W.D.). St. Paul's Presbyterian Church, in Hamilton, Ontario, celebrated its 100th Anniversary last year, and is replete with the history of that part of Canada, and rich in the memories of its staunch Presbyterian forbears, many of whose graves, with their weathered headstones, still surround the Church they loved and helped to build—now a downtown Church in a large and busy City.

Seated in that quiet sanctuary each morning for the Opening Devotions, not one of the delegates, will, I am sure, ever forget the hushed solemnity and the dignified old-world atmosphere of that large auditorium with its many stained glass windows; doors opening into each old-time pew; the warm richness of the dark oak panelling and pulpit; and the almost lace-like oaken fretwork etched high against the Chancel walls. Nor will they fail to remember, and carry with them into the months ahead, the words of the minister, the Rev. Stanley W. Vance, B.A., as, in each Devotional, he dealt further with the Theme of this year's Council meeting —"Where there is no vision, the people perish"— Proverbs, 29:18. Mr. Vance, in his series of Worship Services dwelt on the greatness and importance of "Vision," illustrating this with Moses' vision at the Burning Bush; the vision of Paul and his conversion; and St. John's vision on the Isle of Patmos. "An open vision, a ringing conviction, and a need for God's love, are necessary elements in a Christian experience. It is impossible to share in a vision, without sharing in a conviction of Christ—we need a vision of the 'holiness of God.' The Bible gives to us the vision of victory. It has the forward look. Our task is to remain faithful to that vision," said Mr. Vance.

At the first meeting on Monday night, the President, Mrs. A. Glenn Thompson, presided, and the Rev. Stanley W. Vance conducted the Service of Worship. Greetings were brought from Mayor Lloyd D. Jackson of Hamilton, and because the Moderator of the Presbyterian Church in Canada, the Rt. Rev. A. D. MacKinnon, of Nova Scotia, was unable to be present in person, the message was read which he had sent to be given at that Opening Meeting, when more than 100 W.M.S. delegates coming all the way from Quebec to British Columbia would be gathered together to begin the Annual Council Sessions. Said Dr. MacKinnon, in part, "The Presbyterian Church in Canada is on the march, and its missionary work is expanding. This is no time to relax our missionary effort. Because the field is the world, a sense of the whole must fill our hearts. We must not draw the circle of our love only about a few. This encourages stagnation, and tends to make any Society forget its responsibility and obligation to God's other children everywhere. 'The World For Christ'— that is your motto. That must be your aim!"

The address of the Rev. E. H. Johnson, B.Sc., B.Th., D.D., Overseas Secretary of the General Board of Missions, was an outstanding highlight of that evening, as was the appearance on the platform of the Rev. Nwachuku Eme, a young minister of the Presbyterian Church of Eastern Nigeria, who was introduced by Dr. Johnson, and who is the first minister of the Presbyterian Church of Eastern Nigeria to visit Canada. He is to spend a year here as a guest of the Presbyterian Church in Canada, will study at Knox College, in Toronto, and will also visit Presbyterian congregations throughout Canada. Pastor Eme brought greetings from his Church in Nigeria; spoke very highly of Miss Agnes Gollan's work in teaching women's Bible Classes, visiting, and training Sunday School teachers; and stressed the desperate need in his country for church leaders. "On behalf of the Presbyterian Church of East Nigeria," he said, "I have to thank you very immensely for sending us Miss Agnes Gollan. She has been a strong pillar of hope in the women's work of the Church in Arochuku, and some other parts of the Mission Field. The Church appreciates her services and needs more like her."

Dr. Johnson, using the theme "Vision for Today," stressed the perspective of missions and the new "togetherness of mankind." He told of the meeting of the International Missionary Council in Ghana, traced the historic development of the missionary movement, and said that the Ghana meeting was symbolic of the many new countries which struggle with new problems, looking for a faith which speaks to the whole of their National life. "Now that the Church has become a world-wide community of believers, the base of the Christian mission must be the world-wide church. We stand at the beginning of the Christian mission, not the end. There are still millions of people in Africa among whom Christianity has made little contact. There, we stand face to face with a tremendous need. God is calling us today to share in carrying out His mission in a world-wide Community," said Dr. Johnson. Both speakers were thanked by Miss Mary Whale, Director of Overseas Missions.

Tuesday morning, the Treasurer's Statement was presented by Mrs. I. G. Sinclair, who also presented the Report of the Peace Thanksgiving Fund, and Mrs. A. R. McMurrich reported for the Board of Trustees. In her Report of the Candidates Committee, Mrs. McMurrich explained the function of the Joint Appointments Committee of the General Board of Missions and the W.M.S., the Committee which deals with all appointments to Mission Fields. She also told of the Canadian Inter-Church Medical Board, which is responsible for the medical examination of appointees of the several denominations; and emphasized the great need for more teachers for Christian education work on the various fields. Mrs. J. M. Burnett, Welcome and Welfare Secretary, reported that 1,800 newcomers, who had been contacted last year, became associated with our Church, and, of these, 273 joined W.M.S. Groups. She felt that more and better use should be made of the Removal Forms, when members move from one Church to another.

The highlight of Tuesday afternoon was the Panel Discussion given by Mrs. J. G. Inkster, Mrs. W. R. Adamson, and Mrs. A. R. McMurrich, on the subject "Looking Forward to Two Anniversaries," of which Mrs. Inkster was Chairman. These Anniversaries will be celebrated in 1964—the 100th Anniversary of the formation of the first Women's Missionary Society, and the 50th Anniversary of our present W.M.S.—and this Panel presentation was a most fitting introduction to making future plans for suitable celebrations. It was filled with historical information, nostalgic remembrances, personal and family memories, and often unexpected amusement and the gleam of humour—a delightful and thoroughly worth-while interlude!

In her closing remarks Mrs. McMurrich said—"In summing up this consideration of our coming Anniversaries, the 100th and the 50th, I would like to go even further back than 1864, and remind you that 115 years ago *Canada* was "Foreign Missions." In 1843, my grandparents, newly arrived, offered their services to the Colonial and Foreign Missionary Committee to go to any place in the world, and they were sent to Canada —to Fergus, Ont.! There were very few Presbyterian Churches within a radius of 100 miles, and they used to ride horseback several times a year as far north as Owen Sound, marrying, baptizing, and burying. The influence of this family extended far beyond Ontario—to the far West. These pioneers, and I speak for *all* of us, for I know how many of you could tell the same, built the foundations. We are concerned with the growing structure. Their dependence was on faith and prayer, a fixity of purpose, and an individual effort so infectious that it kindled enthusiasm in others. Their's was the hard way—has it made for ease for us? Have we lost that sense of urgency that brings us to work whole-heartedly for our great cause—to help to build the World for Christ? Looking forward to two Anniversaries—a few simple words, but what a wealth of meaning they contain! These Anniversaries will be what we make them. They may be sources of new inspiration. The pattern for the future will be made by our ability and our whole-hearted enthusiasm. Unless we put something in, we do not get very much out! With all our hearts, let us thank God for this past, and earnestly pray that we, and those who come after us, may be worthy of it."

Discussion Groups followed this Panel, and there was an early adjournment to permit the enjoyment of a beautiful drive around the City, a visit to Hamilton's famous Rock Gardens, and the delightful sociability and fellowship of the bountiful Dinner served the delegates as guests of the missionary Groups of Knox Presbyterian Church in nearby Burlington. Wednesday was the all-day presentation in Centennial Hall of St. Paul's Church of the "W.M.S. Panorama—A World Vision," in which the Directors and Chairmen of each Department—National, Overseas, Organization, Publications, and Treasurer—sought, through displays, posters, and addresses, to show the work and aim of each Department of our W.M.S. Organization, and how each one dovetailed with the other, and was closely interwoven with all in carrying out the work of our W.M.S. in "Building His Church In Canada and Overseas"— the theme of the Panel Presentation that night. Each Executive Director had the opportunity to tell her story and explain her posters and display material five times during that day to groups of 20 different delegates, who rotated from display to display until all had been visited. Much interest was displayed, and real

(Continued on page 36)

PRAYER

ALMIGHTY God, Maker of the Universe and all that is therein, we would be humble before Thee, acknowledging our littleness. The heavens declare Thy glory, and the firmament showeth Thy handiwork. Yet we, who call Thee Father, forget so often that Thou art the Giver of every good and perfect gift. Forgive, we pray Thee, our ingratitude, and our failure to acknowledge all Thy mercies.

We would worship Thee, not only as the Creator and Sustainer of the Universe, but also as the God and Father, Who has been revealed to us by Jesus Christ. We give Thee thanks that He came into the world that man might know Thee, and knowing Thee, have abundant life. Help us to learn from His teachings the true values in life, and to find our satisfaction in knowing and doing Thy will.

We give Thee thanks for the glimpses the Bible gives us of Jesus' interest and joy in the beauty of the world. We praise and magnify Thy name for the beauty of sky and water; the warmth of sunshine and refreshment of rain; the colours of flowers, and trees and rocks; the breath of the wind, and the songs of birds.

We remember before Thee those who this summer will spend time at camps. May it be a time of learning and refreshment for all. Give wisdom and understanding to the leaders and teachers that they may always be alert and able to direct the thoughts of the campers to Thee, who hast so beautifully provided for the needs of body, mind, and spirit.

We bring to Thee those who are ill and cannot have the experience of holidaying amidst the beauties of the out-of-doors. If to some of them we could give friendship and encouragement, we ask that Thou wilt make us aware of such opportunities, and willing to respond.

We ask Thy blessing on the young people who attend summer schools, conferences and training classes. Give guidance in the discussions, inspiration to those who lead and teach, and trust and courage for the doing of Thy will to all. Protect and guide student deaconesses and ministers as they preach, teach, visit, conduct Church Vacation Schools, and give leadership at camps. Keep them conscious of Thy presence with them at all times, make them understanding and wise in their contacts with people; patient, when problems arise; strong in temptation, and sure of the Father's love and help.

Supply the needs of missionaries in all lands, and make us faithful in our prayers for them, and the work they have undertaken. Make us generous in the sharing of the material gifts which Thou hast entrusted to us.

Hear our prayer, O Lord, for the sake of Jesus Christ, in whose name we pray. Amen.

THE PRESIDENT'S CLOSING MESSAGE

(Unanimously re-elected, by the assembled delegates attending the Forty-fourth Annual Council Meeting, to her second term as President of the Women's Missionary Society (W.D.), of the Presbyterian Church in Canada, Mrs. A. Glenn Thompson brought the final session of the 1958 Council Meeting to a close, in these far-visioned and inspiring words—)

NEW HORIZONS

"New and greater opportunities for service have appeared on the horizon during this Annual Meeting of Council. As we think of this, let us remember that Christian adventure, while engaging our personal devotion, must always carry us right out beyond ourselves to wider ends and larger issues.

Let us think of those whom Jesus called to be His followers. They were all hard-working busy men. They recognized a higher call to a wider and more adventurous service. Their life with Him became an ever-expanding life; a life clarified by vision of transformed values, and broadened by new and wider horizons.

It seems that, when the vision comes, three possibilities are open to us—

FIRST—We may do nothing about it. If so, the vision will pass away and fade into forgetfulness.

SECONDLY — The second possibility is that the vision may be selfishly kept for one's own personal possession. Such a course usually results in its loss. Christ went out into the throng and press of life, giving of Himself, and so should we. The world is crying out for more and more Christian witness and service. It is our privilege and duty to render both. The world needs the vision of God and His love. It is the only thing that can guide us aright.

MRS. A. GLENN THOMPSON

THIRDLY — The third possibility is that of obedience. The truest obedience is the consecration of the whole life to God, including interests, work, and leisure. It means returning to the ordinary things of life, and the doing of God's will in that particular sphere of life into which God has called us. Let us realize anew that we have a great responsibility in life and great possibilities of service.

May we never be dreamers. The truth is that a dream *fades,* but a vision *persists,* and draws us on to its *realization.*

Let us pray that none of us may be disobedient to the vision of our task—"The World for Christ".

(Mrs. A. Glenn)
Nellie M. Thompson.

* * * * * * * * *

The Hungarians Say "Thank You!"

HUNGARIANS who settled in Vancouver, B.C., after the 1956 Revolution, have said "Thank You" to the general public for helping them in their time of trouble.

The thanks were in the form of a B.C. Centennial Evening held in Moose Hall, on Howe Street, and attended by more than 300 people. Eight Scrolls, expressing the gratitude of the 1,300 Hungarian refugees who now live in Greater Vancouver, were presented to various organizations.

These scrolls went to the Immigration Department; the Citizenship Department; the Red Cross Society; Vancouver Hungarian Emergency Aid Committee; the Burrard Lions Club; the Presbyterian Church in Canada; the Women's Missionary Society of the Presbyterian Church in Canada; the Christian Reformed Church, of Linden, Washington, U.S.A. — all of whom aided materially in re-settling the refugees from Hungary.

The Scroll to the Women's Missionary Society was received by Mrs. Jean Basey, the President of Mount Pleasant W.M.S. Auxiliary, of Vancouver, who represented the Women's Missionary Society of the Presbyterian Church in Canada, and it bore the following inscription from Matthew 25, Verses 35 and 36:—

"For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in;

Naked and ye clothed me; I was sick and ye visited me; I was in prison; and ye came unto me."

The Women's Missionary Auxiliary of Mount Pleasant Church has been very active in helping the Hungarian cause, ever since the day the first Hungarian refugees landed in Vancouver. Mount Pleasant Presbyterian Church has always been especially interested in the Hungarian people, for, in the early days, before these people secured a Church of their own, their congregational services and socials were held in Mount Pleasant Church, under the pastoral care of the Rev. Mr. Doka of Abbotsford, B.C.

This Hungarian Presbyterian Congregation is now well established in Vancouver, under the leadership of the Rev. and Mrs. Frederick Metzger. *(This interesting item of news was forwarded to "The Glad Tidings" by Mrs. May C. Smith, of Vancouver, and is acknowledged with thanks.)*

WHAT IS THE RANGE OF OUR VISION?

by LOUISE A. REITH, M.A.

THE THEME of the 1958 Council Meeting of which you find a record in this issue of "The Glad Tidings" was — "Where there is no vision, the people perish." — Proverbs 29: 18.

We hope that every member of every W.M.S. Adult Group will read this magazine carefully, that she may realize anew the total work of the Women's Missionary Society, W.D. As she reads the brief accounts of the work, each member can also feel that it is she, along with over 45,900 other women, teen-agers, boys and girls, who makes this work possible.

Throughout the sessions of the Council Meeting much was said about "vision." In the periods of worship we were reminded of the vision given to people, as recorded in the Bible. As we were reminded of the two anniversaries to which the Society looks forward in 1964, we were made to think of the vision of the women who began the organizations which developed into the Women's Missionary Society, W.D., as it is today. As each department told by word and visual aids of the part of the work for which it is responsible, there was indicated something of the vision behind what has been accomplished, as well as the vision of what might be and should be accomplished in the years ahead. The account of Council we hope will bring something of that vision to each one who reads this magazine.

As we read, we might ask ourselves the question — "What is vision?" A dictionary definition will tell us in some detail that it is that which enables us to "see" objects around us and to distinguish their distinctive features.

People sometimes when describing their sight will say that they are "farsighted" or "nearsighted." If either is the case they usually seek through glasses to adjust their vision, in order that they may get an adequate view of things both far away and near at hand.

It was one of the objects of this year's Council Meeting to present a well-balanced view of the work of the Women's Missionary Society, W.D. — the work in which it shares very near at hand in the local congregations, Presbyterials, Synodicals; the work in which it shares in Canada as a whole; the work in which it shares in other lands.

We hope that as you read of the Council Meeting you will get a well-adjusted vision of the work which you help to make possible, and realize the oneness of the task, whether it be near at hand or far away. The reports of the Council Meeting are worthy of your thoughtful consideration and discussion at your group. Further reports of the Society's work will come to your group in the Annual Report this summer. When it comes, be sure it is made available to the group members for reading. A good programme for a meeting could be planned on the Annual Report. Be sure to make good use of it, and of this issue, that all of the members of the group may be aware of the variety of work in which they share, and of the other groups across this land who join with them.

See that "The Glad Tidings" and the Annual Report is shared with the women of the congregation who are not members of your group, that they too may be aware of the work of the Society, its place in the work of The Presbyterian Church in Canada, and the vital part it is of the total Mission of the Church.

The Handbook for Adult Group Executives

This is that new and carefully-prepared little book for which you have been waiting, and which can be of such valuable guidance and information to all officers who are anxious and eager to understand precisely what are their special duties, and how to go about fulfilling them. The President, Vice-President, Secretary, Treasurer, and all of the Secretaries—Associate or Home Helper, Welcome and Welfare, Literature, Glad Tidings, Press, Supply, Life Membership—will find the information they need in the particular section related to their office, as will, also, the Conveners of the Programme and Nominating Committees.

In addition to these Duties of Group Officers, you will find an informative introductory resumé of the historical background and formation of the Women's Missionary Society (W.D.); points in regard to affiliation with the W.M.S.; the relation of Adult Groups to the Younger Groups; Relationship to the Church; Methods of Work; Rules of Order and Procedure for Business Meetings; and a section about Executive Directors, National and Regional Secretaries, their appointment and particular responsibilities in the whole work of the W.M.S. Just the right size to slip into pocket or purse! Order from the Publication Department—Price 25c.

Searchlight on the Mission Overseas

OVERSEAS PANORAMA

by MARY E. WHALE, B.A.

IN THE OVERSEAS presentation this year at Council, the Overseas Committee attempted to show delegates, by means of visual aids, how work they support is carried on abroad.

The presentation centred on the evangelistic work on the Bhil Field, India. Miss Agnes Hislop, on furlough from that field, was the central figure in the presentation, explaining, with illustrations from a puppet play entitled "Sowing the Seed," how the Gospel is preached—in village homes, in group activities, in medical work, and in educational work. Miss Hislop, who had rushed to Council from the completion of studies in Religious Education in Richmond, Virginia, emphasized the centrality of purpose of all missionaries—namely to present the Christian Gospel, whether it be through preaching, teaching, or healing.

The Overseas Committee was grateful for the work of Miss Sharon Miller, Secretary to the Director of Overseas Missions, who created the puppets, and produced "Sowing the Seed." Miss Dorothy Bulmer, L.R.C.T., missionary under appointment to Nigeria, wrote the script; Mrs. F. C. Knox and Kathleen Knox of the Bhil Field assisted in taping the story, and in supplying Indian articles for the setting.

Mrs. Donald F. Hazell, Chairman of the Overseas Committee, welcomed the delegates and visitors to the Overseas section of W.M.S. Panorama, and introduced the programme and its participants. Besides Miss Hislop, Miss Bulmer and Miss Miller, Mrs. Shirley Pitcher and Miss Marion Whitter of the Publications department, and Miss Gail Mark of the Organization department assisted in the puppet presentation. Mrs. F. C. Knox spoke of the Medical work in the Bhil country. From the presentations centred on the work in India, Miss Hislop, and Miss M. E. Whale, Director, attempted to show similarities in the work in Formosa, British Guiana, and in Japan among the Koreans. Miss Bulmer made a brief statement, looking forward to her work in leadership training in Nigeria. A 16mm film, showing educational work in the Amkhut School, the Bhil village schools, and the Helen MacDonald Memorial Higher Secondary School, Jhansi, illustrated purposes in secular education abroad.

The scope of our work overseas is broad, but purposes can be briefly illustrated. The Presbyterian W.M.S., working as a part of the Canadian Presbyterian witness abroad, seeks, under God's guidance, to build His Church. In these days, leadership training is the main task. Thus, Miss Hislop and Miss Margaret Kennedy in the Bhil field in India seek to help

Indian leaders, both full-time and lay leaders, to understand God's purposes for His children through His Church. Leadership training is also the work of Miss Hazel Macdonald and Miss Hildur Hermanson in Formosa; of Miss Ellen Anderson and Miss Margaret Ramsay in British Guiana; of Miss Agnes Gollan in Nigeria; and Miss Jean Brown in the Korean Church in Japan.

Medical work is closely linked with evangelistic in the Bhil field in India. While the Canadian Nurses take an active part in Nursing, they are also training Indian nurses to take their places, Miss Lily Simpson, Miss Mary Lankin, Miss Ida White, Miss Pauline Brown, and Miss Helen Acton, establishing nursing standards in hospital, and in public health, nursing. Working with them are Bhil nurses who, we hope, will become leaders in the nursing profession in India. Miss Bessie MacMurchy and Mrs. L. W. Gehman are serving in a teaching capacity in Indore and Vellore. In Formosa, Miss Hildur Hermanson includes medical work with her total training programme.

Education is basic to the building of the Christian Church. Again, in India the schools have trained the leaders of the Church—and more—Christian young people trained in Christian Schools are making their impact on the life of the nation. Miss Mary Sherrick, Miss Beatrice Scott, and Miss Irene Stringer, have led the Educational programme in the Bhil field, India. Now they are helping Indian teachers to see their responsibility in leadership. Much has already been accomplished in a transfer of responsibility in the Girls' School in Jhansi, where Miss Edith Magee and Miss Margaret Leask are serving. Similarly the Middle Schools in Formosa have been a source from which leadership material has come forth. Miss Dorothy Douglas, Miss Isobel Taylor, Miss Geraldine Greer, and Miss Margaret MacKenzie have set patterns there which are being taken on by Formosan Christians.

In the presentation of the Estimates, the Director of Overseas Missions was forced to state that the vision and need of the work abroad seemed not to be matched by the consecration and stewardship at home. In every area of our work abroad, there is need for an increased effort in these days of challenge to the Christian Church. The W.M.S. staff abroad are working to the capacity of their physical resources and beyond. They, with their brothers and sisters of the Younger Churches, are asking for more help to meet the challenge. We, in Canada, have a responsibility before God to place ourselves under His command that we may understand His place for us in the building of His Church abroad. If we consider ourselves Christians, we have undertaken discipleship. There is no looking back—only forward. Jesus said, "No man having put his hand to the plough and looking back is fit for the Kingdom of God" (Luke 9: 62).

Coming and Going In The Overseas Department

MISS LILY SIMPSON, REG.N., arrives in Montreal the Middle of July. She will proceed to her home in Western Canada. Miss Simpson has, for this past term, served as Director of Nursing Service in Jobat, India. Miss Simpson has served our Society almost 30 years. It is expected she will do some deputation, and that she will return to the Bhil Field, India, at the completion of this furlough.

MISS EDITH MAGEE, B.A., has just arrived in her home in Squamish, B.C. Miss Magee is advisor in the Helen MacDonald Memorial School, Jhansi, India. She began her work on the W.M.S. staff in 1937. She has now completed three terms on the field and is beginning her third furlough. Miss Magee plans to spend the greater part of her furlough in British Columbia.

MRS. L. W. GEHMAN, M.Sc.N., has just completed an academic year at Columbia University Teacher's College, where she has acquired her Master of the Science of Nursing degree. Mrs. Gehman, whose home is in Galt, Ontario, will be returning to India this summer. She is on the staff of the School of Nursing, Vellore Christian College, Vellore, South India. Mrs. Gehman has had a varied career with our Society, beginning her work in China. She will be beginning a second term at Vellore.

Four Months of Happy Adventure in India!

by (MRS. W. E.) GLADYS BAKER

HAVE YOU EVER thought, over a long period of time, about going for a trip, but never imagined it would actually come to pass? That is what I had done for several years, and suddenly the way opened up for me—and away I flew to India! Overnight in England, and the next night just landed for an hour or so in Beirut, then, the next day at noon, the plane landed at the Airport in Bombay. What was my joy to see at the gateway, Miss Margaret Kennedy, of our Canadian Mission at Amkhut!

Both of us waved madly, but Customs had to be seen first—an easy formality for me, as I only had personal clothes. So Margaret and I met, and went to the waiting Airlines bus to take us about seven miles into Bombay City. How excited we were, with enquiries for this one and that one! We went to the Sea Face Hotel, which, as its name implies, faced an arm of the ocean. The Marine Driveway, where cars and people paraded up and down, was very interesting. While in Bombay, we went to Beach Kandy, a lovely spot, with three swimming pools for members, which were in constant use. While we were having tea and toast, a crow flew to Margaret and helped itself to the toast, right out of her hand! Such a surprise!

This piece of land has long been owned by a Syndicate, and is open only to Europeans. The Indian Nurses and their charges have a lovely place to sit and enjoy the view, but cannot come into this European Centre. We greatly enjoyed seeing the "Hanging Gardens"—famous the world over. It was a Parsee man who provided most of the money to build the "Hanging Gardens". They are built over a cement-covered reservoir, with 4 to 10 feet of earth. Marvelous shrubs, trees shaped like animals, all the dark green foliage like cedar. Taxis are cheap in India, so we drove back to the Hotel, and had a night's journey to Dohad. Indian travel is not luxurious, as in Canada, but the trains go fast. Margaret secured a carriage all to ourselves, and we had a fine trip.

On our first Sunday—November 24th, 1957—after our arrival in Amkhut, Irene Stringer, Beatrice Scott, and Margaret all went to Church. I was told "visitors were not allowed to do anything for three days." I had to be obedient and co-operate! In the school at Amkhut, there are 250 to 275 children—175 of them Boarders, and about 100 day scholars. They sing hymns each morning about 6.30 a.m., and it's a lovely "rising bell". Breakfast at seven, for us, then Bible reading and prayer, turn about. It is a lovely time of fellowship. We had a delightful picnic on a Saturday, ten of us in two cars. I received a great welcome from the school children, who gave me many garlands, some of real flowers, and others were paper ones. The little ones in the Babies' Home are just darlings, their ages from three months to two years. Ruth Singh is the Nurse in charge and has ten to feed daily by hand—with porridge or cream-of-wheat.

The Amkhut Bungalow is large and airy, with open fronts and covered tops, and was built in Dr. Buchanan's time. He also built the one now occupied by the Rev. and Mrs. Mackay. It is on a hill, and has one wonderful floor of mosaic pieces. Very beautiful! I enjoyed a visit to Miss Ida White, R.N., at Mendha. Margaret had a meeting, so I went to Jobat to see Mary Lankin, R.N. Lights go out automatically at 10 p.m., so there is a general rush to get into bed before that happens. Some lamps and flashlights are available, of course, but as breakfast was at 7 a.m. it was a good idea to go early to bed.

The Indian people are clever at making hammocks, rope-beds, and other things. Their floors are made of cow-dung, earth, and water, mixed together and spread over the surface. Takes a day to dry, and is of a pretty reddish colour—simple, and costs only the labour. When polished, they look like coloured cement. The food of the poorer people consists mostly of corn and pulse (lentils)—red lentils such as Jacob used. Amkhut and Jobat are separated by about 27 miles. When driving along the roads one meets goats, oxen, sheep, maybe a big bus or so, and the odd stream to cross. The sunrise and sunsets are just gorgeous, and the moon is brilliant indeed, with no high buildings to obscure the views. In the evenings, wild animals are seen at times—panther, hyena, rabbits—but the lights of the car soon frighten them away. One day, visiting the Indian women with Margaret, we saw 24 two-day-old goats being kept under a large basket till they became a bit older. There is lots of fruit, much of it growing on the trees in the various stations of work; bananas, oranges, grapefruit, papayas, and lemons. Where irrigation is used the gardens are fine. Oxen draw the water from a large well and spill it into a trough, which, in turn, waters the soil.

Amkhut is beautifully situated among the hills, with flowers in profusion. Jobat has the hospital, X-ray, and plenty of patients. The flowers and trees of Jobat are lovely too. The Knox children used to say "Oh, but our beautiful Mendha is loveliest!" It *is* beautiful also. Ida White is there, and, as they say "she has green fingers", the flowers are especially lovely there. The roads are all exciting, with curves and glimpses of beauty everywhere—except the main highways. Ida at present is in Rhodesia on a three-month holiday, instead of coming on furlough this year. This was her own wish. Pauline Brown is just back in India recently, and is a host in herself. Jobat has had a very busy year. At one time the 100-mark of in-patients was reached, to which could be added all the relatives who arrive to cook for the patient.

And so the days flew by, with a lovely interval at Indore, when Miss Bessie MacMurchy's Sister-Tutor Class graduated—ten of them. Such a beautiful and impressive graduation, and a great triumph and joy to Miss MacMurchy, as she had received her B.Sc.N. degree in her Course at the University of Western Ontario, in London, Ontario, especially to enable her to give this higher Nursing Teacher-Training. Just before I left India, the second Class of Sister-Tutor Nurses was graduated. This class visited Amkhut, and they certainly were a lovely-looking group of young Indian nurses. The Hospital at Jobat is filling a great need, and more of the Indian people are coming to it each year. The average number in 1955 was 41, while in 1957 it was 78. Miss Lily Simpson, R.N., is Nurse-in-Charge at Jobat and is well beloved indeed. In addition, they have six graduate nurses and two Nurse Aids.

Margaret Kennedy had been busy showing films of the Nativity at several places. At Jobat, the film was shown outdoors and about 400 people came to see it. I went with Ida White to two of the Clinics, and these were very well worthwhile—about 50 people at one, and 30 at the one held near the Bazaar. We were stopped several times by people on the roadside waiting for help, people with infected sores, or too sick to go as far as the Clinic headquarters for the day. We had some excitement, too, when thieves tried to rob a Bhil home. The Bhils, quite naturally, resisted, and one of them got an arrow shot in his back. He had to be taken to the hospital, but in the meantime his friends pulled the arrow out! Very painful, I would think, after seeing the arrows!

Christmas at Amkhut—a wonderful day! Instead of the non-existent fir tree there was a decorated native tree for Christmas Day; Christmas Service at Church; the Christmas Dinner at the Woods', with all the usual decorations, seven red candles in a row, and "Amkhut-Turkey" (goat) with all the trimmings. On December 27th all went to Jobat, where 22 happy people of the Presbyterian Mission sat down together at another wonderful Christmas dinner.

When Pauline Brown arrived back from Canada on January 13th, she received a great welcome. She and Ida White make a great team. Margaret Kennedy, Mary Lankin, and I, visited a family where the mother had recently died. The husband seemed very pleased with our visit, and because there was no one to make tea or cookies, he disappeared, and later brought the three of us two hard-boiled eggs each. We felt badly taking the eggs, but they would have been really hurt if we had refused their hospitality. What a generous gesture that gift expressed! Coming home again, we brought along eight children, as well as we three, and Cyril, the driver. Such laughter and hoots from the children when we were on the verge of toppling over several times! However, with our excellent driver, we all got home safely. After we arrived, then the children would walk to their homes, each carrying the little three-year-old in turn. There were five boys, around 9 or 10 years old, and as they came daily to school, they all knew their way home and would arrive safely.

The women here carry great loads of wood, or sometimes grass, on their heads, and they always march behind the men, if there are any, in single file. The roads in many parts receive very primitive road repair. Earth is just scooped out of the fields and dumped into the hole in the road. About 500 men and women were working on the Mendha road, and would line up at 5 p.m. to be paid. Much of this road repair was being done mainly to provide work for the Bhils, because crops are so poor this year. The poverty is heart-rending, and the people are so patient! For this repair work, the Government pay is so much per basket, and it takes many baskets to make a fair day's pay.

A very interesting experience was ours on Sunday, January 26th, which was "Independence Day", when all attended the ceremony of raising the Indian flag at 7.30 a.m., the national flag of orange, white, and green. Church Service followed at ten-thirty, the usual hour. Our next adventure was a trip to Jhansi, where Miss Lily Simpson and Miss Irene Stringer had been for a number of years. We had a wonderful visit there, and a memorial rose-bush and a Bougainvillia bush were planted in memory of Grace Bai. She was the teacher in sewing and embroidery, which was quite an industry in Jhansi, and many of us in Canada have very fine pieces of work from that school of artistic achievement. Four young men, whom Miss Simpson had taught as boys, came to Jhansi to visit with her, which gave her great pleasure, and the young men also enjoyed their visit very much. They are all doing well—some as teachers.

We also visited Agra and saw the wonderful Taj Mahal. The beauty of this memorial to a beloved Indian wife is past description—truly awe-inspiring and of great workmanship! In Agra there is also the Holman Institute where they weave rugs and shoulder bags, etc. This is a Methodist Mission established 70 years ago. Our girls in Jhansi have been taught to do this work, and I found the bags woven in Jhansi very well made indeed. The Church Service in Jhansi was very well attended, and the Minister was the Rev. Russell Self, whom I had met years ago in Penticton in the Okanagan Valley—a long way indeed from Jhansi, India! The Indian teachers

(Continued on page 35)

THE NATIONAL PRESENTATION AT COUNCIL

by MISS FRIEDA E. MATTHEWS

UNDER THE capable leadership of the Chairman of the National Committee, Mrs. Wm. McEachern, various phases of the work in the National Department were portrayed in five periods. In the first period the attention was focussed on rural missions — the decrease in rural population, the effect of the larger school areas where children are transported out of home districts each day to attend school, the problem of maintaining mid-week groups and the lack of personnel to minister to the needs of the rural districts. The importance of the Church school and the establishing of leadership training classes for adults was stressed. The members of the Council, who were present for this group discussion, were reminded of the urgency of promptly forwarding the names to the Welcome and Welfare Secretary of those people leaving the rural areas to reside in urban centres. It was stated that many times young people coming to the cities were very lonely. The church in the city could do much to help them if they were informed of their coming.

In the second period the work among our Indian Canadians in our two residential schools, at Birtle and Kenora, was described. Mention was made also of the changing conditions on reserves and of the improved services under the auspices of the Department of Health and Welfare. The fact that some reserves are not large enough to provide an adequate livelihood for the increasing numbers of Indians points up the great necessity of the education in our schools being such as will prepare many of the young people for life off the reserve. We were reminded that our Christian mission to the Indian Canadian must not end at the schools and on the reserves but that off-reserve communities should be mindful of their opportunities to assist these people as they seek employment, housing and church homes in the urban centres.

The third presentation had as its theme "Blessings and Opportunities in the Chinese Church." Since the passing of the Citizenship Act in 1947 numbers of Chinese men, women and children have come to Canada to make their home here. In the centres in Canada, where we have had Chinese missions established, a new impetus has been given to the work through the coming of these people. Over the past few years it has been most interesting to note the wonderful way in which the members of the Chinese churches have increasingly assumed more of the responsibilities of the work. Each year their contributions to the Budget and to the Women's Missionary Society have increased, and the expenses of maintaining the kindergartens are now being borne from fees paid by the parents of the kindergarten children. It is hoped that a new church for the Chinese people in Toronto will be built within a year. One of the highlights for this year was the graduation from Knox College of the Rev. Ronald Con, now Minister of Emmanuel Presbyterian Church in Sudbury. Mr. Con had attended our Chinese kindergarten and Church school, and was a member of our Chinese Church in Vancouver. With the election of a Chinese man as a representative to the House of Commons, the Chinese people know at last that they are a part of our great Dominion.

In the fourth presentation, an outline was given of the steps that are taken in immigration, beginning with the work done by the overseas Chaplains, the procedure at the ports, the methods of sending on the names and meeting the boat trains in Toronto. Some incidents which had happened at ports and at stations were described which showed the necessity of this work being done and its importance. There is not the same need of supplies for receptionists as there was a few years ago. It was suggested that supplies could be used best for local distribution to assist any new families who are in need.

The fifth and final presentation of the National work was a review of what is being done in the larger urban centres. Two phases of urban work were pointed up — extension work in the suburbs and downtown mission work. In the presentation it was indicated that in the suburban churches it was comparatively easy to find qualified leaders for the mid-week groups and church school. In industrial areas and in the downtown, it was much more difficult to produce leaders and to have successful groups. A chart was used to show the trends in larger cities and the importance of the churches remaining in the downtown areas.

Pictures, posters, maps, literature distributed to newcomers, Indian curios and novelties were on display.

Those taking part in the National presentation were Misses Margaret Near and Gee Bun Lee, Chinese Mission, Toronto; Miss Hazel Davis, downtown Missions, Toronto; Miss Athalie Read, Presbytery deaconess, Hamilton; Miss Vera Carson, Secretary and Miss Frieda E. Matthews.

EXPERIENCED BOOKKEEPER REQUIRED

for Treasurer's Department of the W.M.S. Apply in writing, stating qualifications to Mrs. L. B. Beath, 17 Coulson Ave., Toronto 7, Ont.

The Organization Department in the W.M.S. Panorama

IN ITS PART of the W.M.S. Panorama presentation at the 1958 Council Meeting, the Organization Department endeavoured to show by word and various visual media the part of the work of the Society for which it is responsible.

Taking part in the presentation were the Director of the Department and the National and Regional Secretaries.

As it is through the Organization Department that the statistics from the reports of all groups are prepared for the Annual Report of the Society, charts showing areas of increases and decreases in membership and financial contributions were shown. Figures sent in on reports indicated an overall increase in membership during 1957 of over 1,000 members, in spite of some decreases in the girls' and young women's departments which indicate the need for emphasis on these departments.

Another chart noted that over a two year period, there had been an average increase of one dollar in the contribution of each adult member of the W.M.S. The children's givings showed a 10% increase in one year. A poster of particular interest and significance showed the wide variety of work which it was possible to do through the financial givings of the children during 1957, when they had been encouraged to give to children's work around the world. These charts were explained by Miss Louise Reith, Director of Organization, and Miss Ada Adams, National Secretary for Children's Work.

A flannelgraph presentation by Miss Margaret MacNaughton, National Secretary for Girls' Work, and Mrs. Stephen How, Special Assistant in Missionary Education, portrayed the way in which materials, such as study programmes, are planned, written and revised by the age-group sub-committees and the Organization Committee until they are ready to go to the Publications Department for printing and distribution.

A Scroll showing how the work of a Regional Secretary is planned in a Synodical by the Regional Secretary's Consultative Committee and carried out, was presented by Miss Joyce Pearsall, Regional Secretary for Manitoba Synodical, and Miss Margaret Boyd, Regional Secretary for Hamilton and London Synodical. Related to this was a stick chart indicating the percentage of time which Regional Secretaries spent in working with the various age-groups during 1957 which was as follows—Adult Work, 34%; Children's Work, 27%; Girls' Work, 13%; Camp and Christian Education Committees, 9%; Interdenominational Work, 7%; Camps, 3½%; Y.P.S., 2½%; speaking at Church Services, 1¾%. Other activities included — Consultative Committees, office work, summer conferences and Training

Centres, Staff Meetings, writing for Church publications.

A table top Diorama explained by Miss Frances Clark, Regional Secretary for Montreal and Ottawa Synodical, and Miss May Nutt, Regional Secretary for British Columbia Synodical, gave a clear picture of the variety of work which makes up a typical field trip.

The various aspects of a very important part of a Regional Secretary's work — namely, leadership education — was outlined by means of a flip chart spoken to by Miss Ruby Walker, Regional Secretary for Toronto and Kingston Synodical, and Miss Norma Kennedy, Regional Secretary for Alberta Synodical. Posters called attention to the W.M.S. Training Centres to be held in July in Belleville, Ontario, and Regina, Saskatchewan.

The total presentation attempted to show the inter-relationship of the work of the Women's Missionary Society's Organization Department with that of the other departments of the Society and the Board of Christian Education, as all endeavour to share in carrying out the Mission of the Church.

SYNODICAL GIVINGS

RECEIPTS — January - April, 1958

	1957	*1958*
British Columbia	$.	$. . . . .
Alberta	600.00	1,000.00
Saskatchewan	. . . .	244.31
Manitoba	1,366.00	627.00
Toronto & Kingston	7,190.00	11,030.00
Montreal & Ottawa	5,800.00	5,900.00
Hamilton & London	12,296.16	17,001.04
	$27,252.16	$35,802.35

RECEIPTS — May, 1958

	1957	*1958*
British Columbia	$.	$ 1,000.00
Alberta	600.00	1,000.00
Saskatchewan	727.90	1,094.80
Manitoba	2,337.00	2,273.95
Toronto & Kingston	15,174.00	17,630.00
Montreal & Ottawa	10,000.00	11,400.00
Hamilton & London	22,489.64	25,105.57
	$51,328.54	$59,504.32

ABOUT THOSE "TRAVELLING BOOK STORES"!

by LEETA McCULLY CHERRY

Of course, these are not really a *new* idea, you know — we've had them before in the Literature Department, but they've been called "Travelling Libraries," and not nearly as many of our Auxiliaries and Literature Secretaries have known about them, and been making use of them, as there should have been! Speaking about them, and their real possibilities, at a Synodical Annual Meeting, when a group of Presbyterial, and some Auxiliary, Secretaries were gathered together for discussion, we found a very great interest aroused in the undoubted value of such a Travelling Library, but a surprising lack of knowledge that such Libraries were available, and of how to go about having one in their own Districts.

Again, as a part of the Publication Department share in the W.M.S. Panorama at the recent Annual Council Meeting in Hamilton, these Libraries were considered and discussed by various groups of delegates, all of whom were most enthusiastic about their value and possibilities. Here, the suggestion was made that the name "Travelling Library" did not truly indicate what these Libraries really are, and that was why they had not been receiving the use and attention they certainly deserved, nor giving the value both to the W.M.S. members and the Literature Department, for which they had been initiated. Then, one of the Delegates, pointing out that these Libraries were not sent out so that the books could be kept and read, but to give Auxiliary members an opportunity to see for themselves a good selection of the different types of books which are available from the Department, so that orders for them could be sent in by the Auxiliary Literature Secretary, made the suggestion that the name we had been using was a real misnomer, leading to uninterest and disuse. "These books are for *sale,*" she said, "and that is the true value of such a display. In a Library, the books may be borrowed, read, and returned—these are actually 'Travelling Book Stores.' Why not call them something that *does* connote their purpose and usefulness?" There was immediate and enthusiastic agreement among her hearers, and later, when this suggestion was brought before Council Executive, there was unanimous agreement there, too — so that is why you are now hearing about "Travelling Book Stores," which is precisely what these excellent displays of books are, and explains at once why it could be so valuable and informative for each Auxiliary in a Presbyterial to be able to have a "Travelling Book Store" as a feature of at least one meeting in the year.

How would you go about arranging for the visit of one of these "Travelling Book Stores" to your Auxiliary? It would be your Presbyterial Literature Secretary, who would first promote and work out such a plan for the Auxiliaries of her Presbyterial, of course. Since she has usually been chosen for her office because she is a woman who values good books and enjoys reading, and also realizes that the Literature Department of our W.M.S. work has a definite responsibility to encourage the study of the supplementary and other books on missionary topics, and to provide missionary education for all our members — indeed this is one of the aims of our W.M.S. — she will welcome this opportunity to arouse fresh interest, and further acquaint her Auxiliary members with the quantity of such good literature available, and to promote its sale throughout all her Presbyterial.

First of all, I would suggest that she contact each of the Auxiliary Literature Secretaries by letter, explaining just what these "Travelling Book Stores," are, and how valuable they can be to the members. Ask that they then consult with the President, to find out if such a display could be brought to one Auxiliary Meeting during the year, and ask that a suitable date be set for the arrival of The "Travelling Book Store." If her district is not too wide-spread, perhaps the Presbyterial Literature Secretary might call her Auxiliary Literature Secretaries together for a personal meeting, and discuss the whole question with them. In any event, it will be the Presbyterial Literature Secretary who will be responsible for first arousing local enthusiasm, and who will be in charge of the "Travelling Book Store." She is the one who will place an order for one — or more, if she needs them — with the Publication Office. From the replies she has received from the Auxiliary Literature Secretaries, she will then make up a schedule of the dates when each Auxiliary in turn will have the "Travelling Book Store" at a meeting, and be responsible for seeing that the display arrives at each Auxiliary on the requested date.

If the Presbyterial Secretary prefers, she may choose her own books for the "Travelling Book Store," from the recent Book List sent out, and set her own total value for the display; or she may simply order from the office a "Travelling Book Store," and she will receive promptly a well-chosen display of the most worth-while books, valued at approximately $25.00. As with all Book Displays, the office is responsible for paying the postage, or express charges, on the books when they go out to the Presbyterial Literature Secretaries, but when the Displays are returned to the office, the Presbyterial Literature Secretary will pay the return cost — she, of course, will receive her expense money from the Presbyterial Treasurer. The Presbyterial will also be responsible for any charges involved in getting the books from one Auxiliary to another. There are many ways of sending the books from one group to the other, however, without undue expense — often some member with a car can volunteer for this. Each Presbyterial can readily work out this phase.

When the "Travelling Book Store" arrives at the Auxiliary, it then becomes the responsibility of the Auxiliary Literature Secretary. She will familiarize herself with its contents; have time given her at the meeting in which to tell of the books, perhaps give a brief résumé of one or two of them; and then she will take orders for as many as she can. These orders she will send direct to the Publication Office, from where the books will be promptly sent out to those ordering them. When these orders are received from the Auxiliary Literature Secretary, all of the books will be invoiced to her, and she will be responsible for collecting payment from those who have ordered. This payment should be collected as the order is taken, if possible, and then payment can accompany the order when it is sent to the office. The Auxiliary Literature Secretary should report, immediately following the meeting, to the Presbyterial Literature Secretary, the number of books she has sold and the cash received, so that the Presbyterial Literature Secretary will have this information for her records. Do not forget that five cents additional must be added for postage to the price of each book.

The Presbyterial Literature Secretary always makes her order on the triplicate forms of her order book when orders come to her — the top copy goes to the office, if we are to send the books direct to the customer; the second copy is given to the buyer; the third copy the Secretary will keep for her own records. Her own name and address will be written on the right hand side of the sales slip, so that the invoice will reach her safely, and she can then collect payment for the books, if she has not already received it. Every Presbyterial and Synodical Literature Secretary receives such an Order Book.

It is scarcely necessary to say that when schedules are arranged, these "Travelling Book Stores" should be ordered well ahead of time, and all local arrangements made in good time too, to avoid disappointments and complications. Remember, also, that these "Travelling Book Stores" should not only be displayed at Auxiliary Meetings, but among Church members at their meetings; to Group Leaders, and Church School Teachers — all of whom should be definitely interested, and quite likely would be, if given the opportunity. All Literature Secretaries should have the Handbook for Adult Group Executives, and carefully read their own particular Section, and, if more information is needed, the Publications Department will gladly help in any way.

1958
Graduating CLASS
Presbyterian Missionary & Deaconess Training School

SANDRA JOHNSTONE

LOIS E. STEWART

SUSAN K. H. GIBSON

RUBY S. GOPAUL

ADA M. WADE

BARBARA J. WOODRUFF

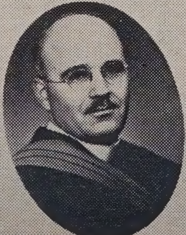
DONNA R. TRUSCOTT

MERLE I. McGOWAN

SHIRLEY A. GUMBS

DOROTHY H. BULMER

DOROTHY KELLER
B.A.



ACTING
PRINCIPAL

Rev. Prof. J. S. GLEN
A., Ph.D., Th.D.

Miss LILY M. MacARTHUR

ACTING
DEAN

RUTH M. NAKATANI
B.A.

Graduates of the Presbyterian Missionary and Deaconess Training School in the Year 1958

MISS SUSAN GIBSON is from Simcoe, Ontario. For the summer months she is working in the Presbytery of Assiniboia, Saskatchewan. In her last year at the School she was the convenor of the Committee which met the new students at the station, and welcomed them at the Residence.

MISS RUBY GOPAUL was born in British Guiana of East Indian parents. She is a second generation Christian. For a time she served in the church in her native land. Then desiring further training in Christian Education she came to Canada. After five years of study she has returned to British Guiana to work as a graduate deaconess, under the Women's Missionary Society (E.D.).

MISS SHIRLEY GUMBS came to Canada from Bermuda four years ago to continue her education. While living at the Presbyterian Missionary and Deaconess Training School she became interested in deaconess work, and was accepted as a student deaconess in training. After graduation in April, she returned to her home in Bermuda.

MISS SANDRA JOHNSTONE, from the Town of Mount Royal, Quebec, was married soon after graduation and is now Mrs. Kenneth Barker. She has been appointed to work in Riverdale Presbyterian Church, Toronto, in which church she was designated on May 25th.

MISS DOROTHY KELLER, B.A., of Vancouver, B.C., expects to return to Toronto to take further studies. For the summer months she is working in the Presbytery of Peace River.

MISS MERLE McGOWAN comes from Northern Saskatchewan. Before coming to the school she had experience as a teacher and as an office Secretary. During her third year at the training school she was House President. She has been designated and will be deaconess in Leaside Presbyterian Church, Toronto.

MISS RUTH NAKATANI, B.A., has returned to her home in Vancouver for the summer. She hopes to take further studies at the School for Social Work, University of Toronto.

MISS LOIS STEWART, of Cochrane, Ontario, will be Camp Counsellor of Canadian Girls In Training Camps, under the Ontario Council of Christian Education for the summer months.

MISS DONNA TRUSCOTT, of Hamilton, has returned to her home city to be deaconess in Central Presbyterian Church. She was recently designated in St. John's Presbyterian Church, Hamilton.

MISS ADA WADE from Amherstburg, Ontario, was employed in a business office before coming to the Training School. She is in Northern Saskatchewan for the summer months doing van work.

MISS BARBARA WOODRUFF, of Kierney, Ontario, attended collegiate in Huntsville, and later was employed in an office there. Then she took the three years' course in the Missionary and Deaconess Training School. She was designated in the Presbyterian Church, Huntsville, and was appointed to serve in Knox Church, Goderich, Ontario.

MISS DOROTHY BULMER, of Windsor, Ontario, has her L.R.C.T., and is a graduate of Teachers' College, Toronto.

After taking a course in Linguistics in June, she will go to camps. In the Autumn she will take further studies in Missionary Education, and go to Nigeria early in 1959.

THE GRADUATION SERVICE

by ISABEL D. SCOTT

The Presbyterian Missionary and Deaconess Training School graduation exercises, held in Knox College Chapel on Tuesday evening, April 22nd, were significant in that this year marks the occasion of the Fiftieth Anniversary of the founding of the Deaconess Order in Canada. The worship service was conducted by Rev. Joseph Wasson, D.D., with musical selections rendered by the Westminster House Choir. Mrs. K. D. Taylor, Chairman of the Board, in her remarks mentioned the fine contribution made by the School to the life and work of the Church over the past fifty years.

Miss Lily Macarthur, Acting Dean, presented the students for their graduation Diplomas and Dr. E. H. Johnson, B.Sc., Th.B., D.D., Secretary for Overseas Missions, the Presbyterian Church in Canada, spoke to the graduating class on "The Mission of the Church." Miss Margaret Webster, Principal Elect, recently returned from a period of study in Europe, stressed the importance of the School, and asked the people to support the School through their interest and prayers.

The following Awards and Scholarships were presented by Miss Frieda E. Matthews, Director of National Missions of the W.M.S.:

First Year: General Proficiency—Miss Donna Truscott, Hamilton Ont.
Second Standing —Miss Lois Stewart, Cochrane, Ont.

Second Year: General Proficiency—"The Elizabeth Glen Scholarship" —Miss Tamiko Nakamura, Vancouver, B. C.
Second Standing —Miss Harla Stewart, Beamsville, Ont.

Third Year: General Proficiency—Miss Barbara Campbell, Campbellford, N.B.
Miss Jean Ferguson, Hamilton, Ont. } Even
Second Standing —Miss Mildred McVittie, Toronto
Deaconess Alumnae Scholarship —Miss Donna Truscott, Hamilton

Following the graduation exercises a reception was held in the Missionary and Deaconess Training School on St. George St. and attended by a large number of friends and relatives of the graduates.

* * * * * * * * *

Your Prayers are asked

—For the representatives of the Women's Missionary Society as they come together in W.M.S. Training Centres; for those who give leadership at these centres, that working together all may gain knowledge of the work being done and of the methods which will assist in more adequately interesting others in the total Mission of the Church.

—For the World Christian Education Convention as representatives from churches around the world come together in Tokyo, Japan; for all Summer Schools and Camps that the children and youth of the Church may develop in the Christian life and feel a part of all the activities of the Church.

—For our deaconesses working in Rural areas, Urban centres, and the Down town districts. They spoke of their tasks, their opportunities and needs at Council. We thank God for their devotion and measure of success. May He continue to guide and grant them strength for the tasks, understanding and patience in dealing with their many problems.

—For the new members on our National Staff—on Vans, conducting the many Vacation Bible Schools, and meeting the new comers at our ports. Let us give thanks to God for directing them and may they accomplish much in each field of service for Him.

—For our land, celebrating her National anniversary. May she be strong among the nations, forgetting not "that at the name of Jesus every knee should bow" and "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

—For Miss Simpson and Miss Magee on furlough, that they may have a rest and such change during their furlough time that they may return to their work refreshed.

—For Mrs. Gehman, as she returns to Vellore; that she may be a blessing to the work in that Medical Institution.

Miss Teen-Ager

I'M AN ADDICT!

by VIRGINIA CHAPMAN

I'M AN ADDICT! I doubt whether by simply meeting or seeing me casually you would suspect this, but it is all too readily discovered by anyone who has a long acquaintance with me.

Of course, the very word "addict" brands me as one who has, either all the time or at intervals, compelling and urgent desires toward the object of personal addiction. All addicts, no matter what form their need takes, have this one point in common.

Of recent years there have come to the fore some very arresting and interesting books, dealing with addiction of various sorts — for instance alcoholism. The feature point of these is that the addiction is over and done with by the end of the book, or subsequent movie version. My story, however, is different, in that I am completely unable to announce a cure. Worse still, I don't even desire one!

May I say that the "cravings" of my particular need tend to be largely seasonal (rather peculiar) and begin about mid-spring, extending into late August or the beginning of September, the peak occurring generally about midsummer. Thereafter a quiescent period arrives — with slight upsurge in the more wintry seasons, especially upon meeting with others who share my pathetic state.

At this time I would like to tell you that, unlike many other addicts, I am most fortunate in that my affliction does not run me into devastating financial, physical or mental states. This is, of course, no excuse, but certainly a comfort as one looks at the total picture, and considers the likelihood and possibilities of satisfying these great yearnings toward the object of need. The difficult part of an attempt at satiation is that it requires time — the more the better. At least eight to ten days and preferably longer. Thus the seasonal "craving" may be somewhat practical, since summer generally offers at least one period of 8-10 days free time to use as one would like.

Now, how to obtain the answer or fulfillment of this need? I have found that there are some things basic to this end: a large area of some acres in size, a lake or river and a few trees, and, most of all, about fifty teenage campers and counsellors, and in fantastically short order this "addict" is absorbing, indeed satiated, with the object of need — CAMP! In order to best satisfy the hunger (not the mealtime variety alone), there will also be quiet times or morning watches, evening chapel, campfires and solitary moments under the stars, plus all the myriad of experiences which go to make up CAMPING!

Have I "led you on?" I hope so —on to this same tremendous experience of life, which when entered into (usually once or twice will start you) makes you an "addict" too. Best of all, our numbers are growing yearly, as more and more girls (and fellows) enter the "great addiction," CAMPING. Here so many of us discovered the meaning of life itself — Almighty God, revealed in Jesus Christ, to and for each of us. Our needs and yearnings are met and fulfilled by Him through the entrance of His Spirit.

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In Remembrance

Mrs. Samuel Corbetts	Puce, Ont.	Chatham Presbyterial
Miss Anne Hyndman	Vancouver, B.C.	Westminster Presbyterial
Mrs. R. W. Magee	Winnipeg, Man.	Winnipeg Presbyterial
Mrs. H. Graham	Winnipeg, Man.	Winnipeg Presbyterial
Mrs. Joseph McDermott	Beeton, Ont.	Barrie Presbyterial
Mrs. Jean Rome	Port Arthur, Ont.	Superior Presbyterial
Mrs. J. H. Campbell	Metcalfe, Ont.	Ottawa Presbyterial
Mrs. Gilbert Harten	Vernon, Ont.	Ottawa Presbyterial
Mrs. J. A. MacLeod	Maxville, Ont.	Glengarry Presbyterial

SPECIAL NOTICE!

The attention of our readers is drawn to the following change of time for the CBC Broadcast of World Church News, by the Rev. W. J. Gallagher, M.A., D.D., General Secretary of the Canadian Council of Churches. During the summer, this News Report will be heard on Saturday at 11 A.M. Eastern Daylight Time on the Eastern network; Saturday at 12 noon Central Daylight Time on the Mountain and Pacific networks; and on Sunday at 9.15 A.M. Central Daylight Time on CBW Winnipeg. This weekly broadcast of World Church News has been "on the air" since November 1944, and is always well worth hearing. Listeners should consult their local newspapers to be sure of the correct time.

Boys and Girls!

SUMMER FUN!

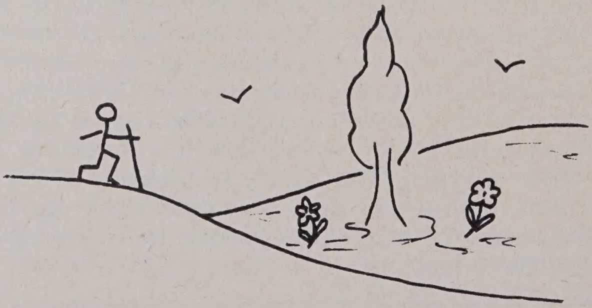
by FRANCES D. CLARK

Hi there boys and girls!! And a happy summer-time to you!! Are you wondering about some of the things you might do during these months of sunshine? — for active fun? — for quiet fun? If you are, then this is just what you are looking for. Oh, I know, there are not nearly enough ideas here to keep you going all summer, but there are enough to get you started and then your imagination can go on from where this ends . . . I know it can!!

Are you ready now?? What an exciting, exploring summer you are going to have!! I can hardly wait for you to get started, to see what is going to happen — what you are going to do — what you are going to find.

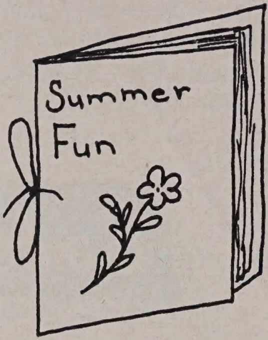
First of all, how about a walk . . . looking with your eyes and listening with your ears. See how many birds, trees and flowers you can find — and name too!! If you have a camera, you might even try taking some pictures of them. Don't forget to hold the camera very steady though, because you do want a clear picture.

Perhaps, before you leave, Mummy would give you some sheets of notepaper, one sheet of construction paper and a piece of wool. Then you can fold the paper in half, slip the pages inside the construction paper cover, and tie them together with the wool. Now, you have a book in which to keep a record of the treasures you find this



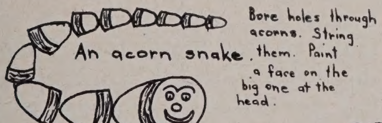
summer — and what you do with them too — in snapshots, in drawings, and in words. No, you won't need your crayons to do the cover. When you are on your walk, see if you can find some wild berries, and then when you get home squeeze them. Now, paint the title of your book and a picture on the cover with berry-juice paint and a stick. Oh, say, what a beautiful book you are making!!

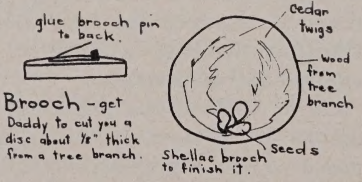
Another day, you might go for another walk. This time take a small basket with you, and pick up as many interesting things as you can find . . . odd-shaped twigs, pretty shells, evergreen cones, seeds, nuts, shiny stones, driftwood . . . and so we could go on, but you know what I mean, now. What you find of course will depend on where you happen to be . . . in the city, in the country, in the forest, on the beach. Wherever it is though, I'm sure your basket will be just as full as it can be when you get home again.

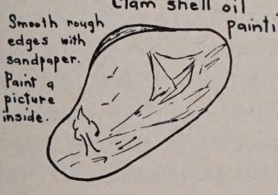


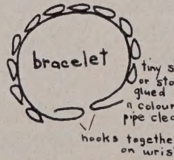
And, what will you do with all that "stuff?" Well, first, ask Mummy and Daddy to let you have some of the extras you are going to need—some "store-bought" things which I am sure Daddy will have on his work-bench, or Mummy will have in her sewing basket. You will need some odds and ends like a tube of glue, a piece of sand paper, a jack-knife, some odd bits of wool, perhaps even a wee bit of oil paint.

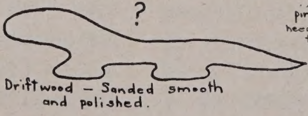
Here are some pictures which will help you, more than words will, in sorting your collections, and in doing

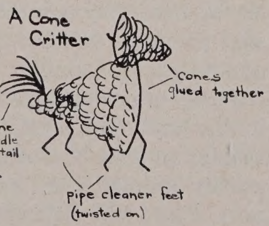

An acorn snake
Bore holes through acorns. String them. Paint a face on the big one at the head.


glue brooch pin to back.
Brooch - get Daddy to cut you a disc about 1/8" thick from a tree branch.
Shellac brooch to finish it.
cedar twigs
wood from tree branch
Seeds


Clam shell oil painting
Smooth rough edges with sandpaper. Paint a picture inside.


bracelet
tiny shells or stones glued to a coloured pipe cleaner.
hooks together on wrist.


?
Driftwood — Sanded smooth and polished.


A Cone Critter
cones glued together
pine needle tail
pipe cleaner feet (twisted on)

something with them. I know that this is just a beginning and that you will go on to make all sorts of exciting things. Do have fun, boys and girls. And do have a happy, creative holiday, using the materials God has given you in His great and wonderful out-door treasure chest!!

* * * * * * * * *

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

THE STRONG COMFORT OF GOD

by Ernest Lee Stoffel

"THIS BOOK," writes the Author in his preface, "was born in the pastorate, where the writer has the daily responsibility of people. It was born in the pulpit, where he has the responsibilities of proclaiming the assurances, teaching the disciplines, and declaring the commands of the Christian Faith. It was born in the conviction that the layman must have a theology, if he is to live in this day—and this theology, must be closely related to the Bible, well-rounded, teaching the assurance of Christian theology, with all its disciplines and commands.

"The God whom this book attempts to present does not give peace without discipline. He will not let us hear His assurances without also hearing His commands. There are no facile formulas for material success, or an easy peace of mind, in this book. He is a God of blessed assurance, and His peace passes all understanding, but banners wave over Him. We have to take up a cross, before we are ready to receive a crown. The Christian Faith has its strong assurance, but also its strong discipline and its strong command. Faith stands in spite of all, and it knows no boundary. It is girded by constant worship, prayer, and study. Thus comes the strong comfort of God."

These words are but a foretaste of the depth of thought, and the breadth of vision, presented in this challenging book, written by Dr. Ernest Lee Stoffer, who is now pastor of First Presbyterian Church, in Charlotte, North Carolina, and has also served as exchange pastor at St. Paul's Newington Church in Edinburgh, Scotland. Its twelve chapters, earnestly read and thought over, point out the strength and the infinite possibilities of our faith, as they guide and help the reader in his understanding of what it means to be a Christian in this day and age. Price $3.50.

THESE MY PEOPLE,

by Lillian Dickson

Mrs. Dickson, whose first published book this is, is already well-known to most of our readers, first, because she is the wife of our own Presbyterian Church Missionary in Formosa, and secondly, because of the letters she has sent regularly for some years throughout Canada and the United States, telling of the work she is personally carrying on among the hill tribes of the mountains of Formosa. She has formed her own organization, known as Mustard Seed, Incorp., through which she largely finances the extensive work she plans and carries out among these needy mountain people, and she has often been helped, also, by World Vision, Incorp. Indeed, the introduction to this book has been written by Dr. Bob Pierce, who is President of World Vision, Incorp., and very enthusiastic about what Mrs. Dickson has accomplished.

This nicely-illustrated volume is the story of those Mountain People, whose coming to Christ, in their hundreds, despite all opposition, and largely through the devoted teaching and leadership of one Christian woman of the Tyal tribe, is one of the miracles of this modern world. It is graphically written, and interesting from cover to cover. These are eager and intelligent people, and our W.M.S. missionaries in Formosa — Miss Hermanson, Miss Douglas, and the others — have always worked earnestly and helpfully among these aboriginal women, along evangelizing, medical and teaching angles, and they are warmly welcomed in the small hill Churches everywhere. Priced $2.00.

THEY LIVE IN BIBLE LANDS,

by Grace W. McGavran

Each of the fifteen stories in this most interesting book for boys and girls from nine to twelve years old —and most useful for their leaders also—is framed within the setting of a different country and carries a distinctive Christian message. The central action of each story is based on an incident that really happened, and the story is preceded by a section explaining the history of the Middle Eastern land, which is the setting of that story. The introductory Chapter, "From Jesus' Time to Today" is especially interesting, and contains a vast store of historical knowledge and authentic atmosphere.

Actually, this is a book which has been in real demand since its first printing in 1950. Now, two new stories have been added, one on Literacy, and the other one based on the fascinating discovery of the Dead Sea Scrolls. Price — paper $1.20; cloth-bound $2.95.

JAPAN TODAY

by RICHARD ROWE

EUROPEANS like to speak of the "inscrutable East," but the Japanese, materially the most advanced nation of the Far East, are not inscrutable at all. They are very simple people, coping with a very difficult and complicated situation. But if they are not more difficult to understand than anyone else, it is true to say that they are in many ways different from the rest of the world. Their history makes them so.

Their geographical isolation caused them to develop a civilization, and a social system, quite unlike any other — save perhaps in some respects, the Chinese; and, when a hundred years of trade contacts with the West revealed to them ways so different from their own, their rulers tried in the mid-seventeenth century to prevent change by forbidding all contact with foreigners. For 200 years, they appeared to have succeeded. But when contact with the West was resumed in 1854, the Japanese people found that they had only so much more to learn.

They set about it with a will, such as no other nation has shown. But they did not, in their hearts, welcome the principles on which western civilization is based. Everything else they adopted as their own — science, schooling, armed forces, industrialization and, outwardly at any rate, social customs. But, at heart, nothing changed.

They built the third greatest navy in the world, and the fourth greatest army. Their iron and steel works were comparable with those of Britain and America. Their scientists and savants met those of the rest of the world on terms of equality from the beginning of this century to the outbreak of the Second World War.

Their ideas however — obedience to parents, the divinity of the Emperor, belief in their nation's "imperial destiny"—remained the same as before. They thought it possible to accept the material "civilization" of the West without the fundamental principles on which it is based. Only the wisest of them saw that the science on which it was based was the product of Christianity. Total defeat in World War II destroyed the faith of the Japanese in their former leaders and their ideas—and in the social system.

One of the wisest acts of the Occupation Government was to replace the Japanese educational system with one based on American principles. No one, brought up since the war, is in any danger of believing the Emperor is a God. The other change likely to make most differ-

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(Continued from page 16)

gave a party for us, and presented me with a beautiful red silk sari-blouse and Chuppels. While we were at Isagarrh, a Memorial Service was held for Grace Bai, and a rose bush planted in her memory. We went also to a Prayer meeting in Kulpahar, and returned by ferry, along with a big bus, some cattle, and our own car. Quite exciting, and we were glad to reach the other side in safety!

Agra and Delhi are both fine cities, and the Government Buildings in New Delhi, the capital, are really very fine and beautiful. From Delhi, we left for Dohad — Lily Simpson, Irene Stringer, and I. Miss Edith Magee and Margaret Leask, left earlier for Jhansi. With these fine young women, whose company I so much enjoyed, I travelled all night to Dohad, where we were met by Cyril and the car. My time had been planned to visit Barwani and Mendha, and to go with Ida White to her Clinics again, but, after all, there was not time enough for this. The Clinics are most interesting and a wonderful work is carried on by our Missionaries in these Mobile Clinics. Miss White would do the examining, and then tell the Indian Nurse Aid what to give to the patient in the way of medicine.

The work of the Water Carriers is most important here. It takes all morning to carry pails of water up to the roof of the bungalow and dump it into the tank, from whence it is drawn through a pipe into the kitchen and bathroom. One is careful of water in India, because it is so precious! Just before leaving for home, I enjoyed a two-day stay at the Taj Mahal Hotel in Bombay, with Beatrice Scott and Margaret Kennedy, with a wonderful view of the harbour from our windows, and a fine orchestra in the dining-room helping us to enjoy our meals. Then, on March 14th at 3 a.m. came the moment for catching the motor car for the plane for home, and saying farewell to interesting India, and the dear W.M.S. friends I left behind to carry on the work of our Missionary Society in that needy land!

The flight was smooth and wonderful, and included a stop at Damascus. As one walked around and gazed upon the land and houses where once Paul had walked, the story of his conversion came vividly to mind, and one remembered how earnestly his testimony was added to those others who had been with Christ during the three years of His Ministry on earth. The City, itself, was too far distant to visit in the time the plane was grounded. We were air-borne again at 11 p.m. on March 16th, and we landed at Dorval Airport early on Monday morning, March 17th — exactly four months from the time I left on November 17th for my great adventure, and happy time with our wonderful missionaries. I just loved every bit of my visit Overseas, and hope the dear people of our Mission Stations have survived my visitation!

(Continued from page 4)

questioning and discussions were encouraged.

Elsewhere in this issue, you will read the interesting accounts of the presentations given by the National, Overseas, and Organization Departments. Miss Nellie Smith, Assistant to the Treasurer, by means of clever graphs and posters showed the percentage disbursement of the 1957 Budget of $345,228,000.00 received from almost 45,000 members—37½% and 25% going respectively to Overseas and National Work. Clever indeed was her little newspaper "W.M.S.," distributed free to all, packed full of news and information reported in typical breezy newspaper style. The Publications Department showed the various stages in the production of the Glad Tidings Magazine, as well as the various Study Books, Supplementary Material, Annual Reports, Programmes, and all the many sorts of printed matter produced by this Department. By Posters and Display, the many angles of the Publication Department work were explained — Literature, Press, Glad Tidings, the production of all study materials used by the other Departments—all carrying on the work of Christian Education; working with all the other Departments to produce, publish, and publicize, the many types of work they plan to do throughout the Society.

Following the evening Panel Discussion, when Directors and their Chairmen described in many ways how these closely inter-related Departments worked as a well-integrated team, President, Mrs. A. Glenn Thompson, who was Moderator of the discussion, said, as she brought the Panel to a close —"Through this working together, the co-operative work of all, the work of our W.M.S. is accomplished. This 'oneness' implies a great fellowship of kindred minds, who have a vision to witness in some way comparable to the needs of the world. I believe every truly great leader, or every programme of progress that has reached its objective, has been inspired by a hope, an ambition, a vision. Important as it is to have a vision, it is far more important that we act upon it, and, under its inspiration, strive to confront the challenge. Perhaps the greatest challenge before our Church, and our Society, is the education of the total Church membership in its obligation to Missions. It has always been a minority group that has taken the obligation seriously. May this day give to each one of us a new vision of our responsibility; a vision charged with energy, life, and hope, as we Build His Church in Canada and Overseas!" The beautiful Service of Worship based on "Prayer" which was given by Miss Lily Macarthur, brought the Wednesday evening session to a reverent close.

Thursday morning was highlighted by the Presentation, by the Treasurer, Mrs. I. G. Sinclair, of the Estimates for 1959, with each of the four Directors speaking for the needs of her own Department. A total Estimate for 1959 of $347,755.00 was unanimously accepted by the assembled delegates. In the afternoon Mrs. Harold Keefer, Life Membership Secretary, in her Report stressed the fact that Life Memberships are intended to be a reward for service to the Society, and that Honorary Memberships are awarded to those who have given outstanding service through the years. She asked that all cheques sent in for these be made payable to the W.M.S. Treasurer. Mrs. Arthur J. Cherry, Christian Literature Secretary, reported that with the help of gifts and legacies, the total givings for Christian Literature by our W.M.S. in 1957 amounted to $13,754—an increase of $1,753 over 1956. "The new literate who is not a Christian can be a very dangerous man, considering the Communist propaganda which immediately floods in upon him," she said, urging Presbyterian W.M.S. women to take an increasingly active part in answering this world-wide challenge and need.

The Rev. T. Melville Bailey, Moderator of the Presbytery of Hamilton, took the Worship Service on Thursday evening, when a packed Church heard the excellent addresses of the Rev. W. F. Butcher, B.A., of Quebec, who spoke on "Problems of French Canada"; and the Rev. J. A. Munro, M.C., B.A., D.D., Home Missions Secretary of the General Board of Missions whose subject was "Our Church in Canada Today." In his stirring address, Mr. Butcher, recalled the social problems reaching back to Quebec of yesteryear; and the rural aspect of its society, which felt that the industrialization of their part of Canada was a sort of domination by "les Anglais." Two things were specially urged as active facing of these problems —"First," he said, "be vigorous and outspoken Protestants. A positive approach to the subject of religion is vital. Secondly—learn to read and speak French." Dr. Munro said that God has given Canadians a broad, good land, and as trustees of it they should be responsible people. He challenged W.M.S. women to look upon their trust, and said "There must come from the laymen of Canada a new conquest—an understanding of conditions and thought in Canada from one end to the other. There must come to be a working, volunteer body of men, women and young people, family style, knowing the teaching of Christ and applying it to the world of today in thought, word, and deed." Miss Frieda Matthews, Director of National Missions, thanked Dr. Munro, and Mrs. Arthur J. Cherry, thanked Mr. Butcher.

On Friday morning, at the closing Session, Mrs. A. Glenn Thompson was unanimously elected to a second term as President and Officers were installed by the Rev. Stanley W. Vance, B.A. So ended the 44th Annual Meeting of the W.M.S. Council, with much accomplished, and the knowledge of high plans ahead; with a good spirit of earnest co-operation in carrying them to completion; with renewed friendships and mutual understandings; and every day the highlights to remember of delicious lunches served in the Church, by different Groups from different Churches each day, and the refreshing daily interludes of Afternoon Tea, which were such a welcome break in a close-packed scheduled Programme.

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(Continued from page 34)

ence in the long run is the status which the allies insisted should be given to women. It is among students, school-teachers and women that opposition to militarism is strongest. The new constitution imposed on the Japanese is not perfect, but if these groups have their way, it will be made to work.

But it is not enough to impose new forms of schooling, new status for women and new constitutions on defeated peoples to render them "peace loving." You must make it possible for them to live in peace. For the Japanese it becomes increasingly difficult to see how they are going to keep alive.

This is the problem. By her defeat in 1945, Japan was reduced to her home islands, which have an area of 142,000 square miles—less than a third of the area of the Union of South Africa (without the mandated territory). Only a quarter of this area does not consist of mountains. Only 16% of the whole is suitable for cultivation. In this area 75 million people were living when the war ended. Six million more were forced to return from the countries Japan had conquered. A million more have been added each year since (by excess of births over deaths).

Every inch of the country that can be made to grow food, does so, valley or mountain-side. But there is a limit to what such an area can support. And all her iron, cotton, wool, oil, manganese, lumber and wood pulp must come from abroad. That Japan is one of the most industrialized countries in the world is a great credit to her; but industrialization is not enough. She must have access to markets in which to earn her own living.

If defeat in war has brought economic difficulties it has also brought liberation to the minds of the Japanese. Japan's mind is no longer closed to the Christian message. But Japan will judge Christianity by its fruits. It is the Christian world — the attitude of the Christian nations throughout the world — which will determine whether or not the work of the Christian Missionaries in Japan will bear fruit.

(From "African Features")

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
2955 - West 43rd Avenue,
Vancouver, B.C.
Press Secretary

VICTORIA PRESBYTERIAL — Mrs. Ralph McDonald, wearing the beautiful costume of the *Philippine* women, hand-woven of pineapple fibres into sheer and silken fabric, was Guest Speaker at the Easter meeting of the W.M.S. Auxiliary of St. Andrew's Church, *Victoria,* when she told of her work among the *Philippine* people, who are learning to know and believe that "He is Risen." President, Mrs. R. H. Cox opened the meeting and Mrs. A. C. Wilson led the Devotional Period. Mrs. F. Greenaway was soloist, and Mrs. James McNeill thanked the Speaker. A social hour followed the meeting.

WESTMINSTER PRESBYTERIAL — At the Thank-offering meeting of the W.M.S. Auxiliary of Hunter Church, Mrs. W. Atkinson spoke on "The Power of Prayer." Mrs. W. G. Ledingham presented a Life Membership and Pin to Mrs. G. Adams, in recognition of her faithful services in the W.M.S. Group.

Mrs. L. LeHuquet, Presbyterial President, was Guest Speaker at the tea-meeting of the *Bradner* Auxiliary of the W.M.S. held at the home of Mrs. K. Neilson. Miss Ellen Douglas told of her work as Hospital Visitor, and Mrs. B. Dospital, President, presented beautiful corsages to both Speakers, on behalf of her Auxiliary. Many members of *Westminster* Presbyterial and their friends motored up the *Valley* to attend the Tea, and came home with farm-fresh eggs and armfuls of colourful tulips.

Mrs. A. W. Edgar officially opened the Spring Tea of the *Brentwood* W.M.S. Auxiliary, and the hall, gay with flowers, was beautifully decorated by Mrs. J. Miyozawa. Mrs. George Dobie, Mrs. Earle P. Fox, Mrs. W. G. Allen, and Mrs. E. T. Hutchinson presided at the tea-table, and President, Mrs. W. C. McBride, with Mrs. D. H. Stanwood, received the guests. There was a successful sale of handwork and home-cooking.

The Rev. Victor E. Ford, of *Marpole* Presbyterian Church, told of his twenty-five years of ministry with the Presbyterian Church in *Bermuda,* when he spoke at the Thankoffering Meeting of Mount Pleasant W.M.S. Auxiliary, *Vancouver*. Mr. Cyril Lord was soloist.

Members of the C.O.C., Explorers, and C.G.I.T. Groups, with their leaders, were guests, and took part in the Thankoffering Meeting of the W.M.S. Afternoon Auxiliary of *Kerrisdale* Presbyterian Church. The Guest Speaker, Miss G. Ament, of *The Mission to Lepers,* illustrated her address with the film "Haven of Hope," which pictured the work carried on by this Mission among the lepers of *India*.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — Mrs. J. W. Crawford presided at a meeting of *Calgary* Presbyterial in Grace Church. Mrs. J. Whish, Mrs. M. McCallum and Mrs. E. Anderson of Chalmers Church took part in devotions.

Chalmers Auxiliary had an interesting and inspiring meeting when 6 members of Elizabeth Rae Group of Grace Church gave accounts of the work of the Women's Missionary Society (W.D.) in Canada.

A Book of Praise, suitably inscribed, was presented to Mrs. J. G. Moors by Mrs. G. Metcalfe at a social evening in the home of Mrs. J. H. Jamieson. Mrs. Moors, a most capable Recording Secretary for the past several years, is moving to *Salmon Arm,* B.C., where Mr. Moors has been appointed as Catechist by the Mission Board.

EDMONTON PRESBYTERIAL — At a meeting of St. Andrew's Guild, *Edmonton,* Mrs. D. J. Mitchell took "Prayer" as the theme for devotions. Mrs. E. Stoby presided. Mrs. H. G. Marsh showed a film, "Christian Challenge," and commented on a display of Japanese and Korean articles she had brought from Japan. Refreshments were arranged by Mrs. W. J. Glover.

MACLEOD PRESBYTERIAL — Mrs. George Metcalfe, of *Calgary,* was guest speaker at the recent Thank-offering meeting of St. Andrew's Women's Federation, *Lethbridge.* The soloist was Mrs. N. A. Khan and taking part in the devotional period were Mrs. D. Paterson, Mrs. F. Shippobotham, Miss Chrissie Ramage and Mrs. F. Smart.

PEACE RIVER PRESBYTERIAL — In McQueen Memorial Church, *Brownvale,* the Rev. H. W. Grove conducted a special service for 16 Explorers from *Brownvale;* 19 from *Griffin Creek,* Group 1; and 12 from *Griffin Creek,* Group 2. Two Explorers from each group assisted. The Rev. and Mrs. Grove presented 47 Membership Certificates and Pins. A film and slides on Kimiko of *Japan* were shown.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 - 2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — The W.M.S. Auxiliaries of St. Paul's Presbyterian Church, *Prince Albert,* held their special Thank-Offering Meeting recently as a joint "Family Night," with Explorers, and C.G.I.T. groups taking part in the Programme, and many parents present. The Christina Mills Auxiliary was in charge of the meeting, with Mrs. Marian Hislop presiding. Members of the Explorers and the C.G.I.T. gave the Devotional Period, and members of the Lucy Baker Auxiliary were in charge of the collection. Miss Isabelle Bailey, President of *Prince Albert* Presbyterial, and also the President of the James Nisbet Auxiliary, told of the W.M.S. work among the Koreans in *Japan*. A film on *Japan* was enjoyed, and the display of posters and handwork, which the Girls' Groups showed, pertaining to this year's study on *Japan* roused real interest. Refreshments were served at the close of the meeting.

REGINA PRESBYTERIAL — Miss Evelyn Walker was the Guest Speaker, and Mrs. Alex Aicken, Secretary of the Evening Department of the W.M.S., was a special guest, at the Thank-offering meeting of the Edna Bell Auxiliary of the W.M.S., of First Presbyterian Church, *Regina*. The Service of Worship from "The Glad Tidings" was used at this meeting.

The Calvin Ladies Guild of Calvin Presbyterian Church, *Regina,* invited the W.M.S. Groups from *Northside, Walter Martin Memorial,* and *First* Presbyterian Churches, to share in their recent Thank-offering Meeting, when, with Mrs. W. A. Wilson conducting, the Calvin Ladies Guild entered into affiliation with the Women's Missionary Society (W.D.), of the Presbyterian Church in Canada. Miss Mary Sherrick, on furlough from her work as a W.M.S. Missionary on the *Bhil Field, India,* was the special speaker.

The Rev. M. S. McLean spoke on "God's Giving and our own Thanksgiving" at the Thank-offering Meeting of the Women's Federation of First Presbyterian Church. Mrs. Henderson presided, and Mrs. Gordon Currie was soloist. A Social Hour was enjoyed at the close of the meeting.

A Pageant, "The Challenge of the Cross," was presented by the Ladies Guild of Knox Presbyterian Church, *Regina,* at the Thank-offering Meeting, with Music provided by the Ladies Quartette from the Senior Choir of the Church. The illuminated "Cross on Calvary Hill" made a most effective background for the presentation. The Rev. Gillanders pronounced the benediction.

Miss Jean Williamson presided at the Thank-offering Meeting of the W.M.S. Evening Auxiliary of First Presbyterian Church, *Regina,* which was held in the home of Mrs. W. N. Phillips. Miss Evelyn Walker, Deaconess, was Guest Speaker.

SASKATOON PRESBYTERIAL — At the "Home Helpers" Meeting of the W.M.S. Auxiliary of Parkview Presbyterian Church, *Saskatoon,* Mrs. Anna Smith, Home Helpers Secretary, conducted the Devotional Period, and the Rev. L. S. Van Mossel spoke on "What Is Happening In Our Societies." He stressed the many ways in which Shut-Ins and Older People could be given the opportunity of helping in our Church work, thereby assuring them that they are wanted and needed in the work of the Christian Church. "There must not be any unemployed Christians!" he concluded.

MANITOBA

Mrs. W. S. Smith,
1481 Alexander Ave.,
Winnipeg, Manitoba
Press Secretary

SUPERIOR PRESBYTERIAL — The Evening Guild of First Presbyterian Church, *West Fort William,* at a recent meeting had as guests three charming Japanese ladies, Mrs. Sakamoto, Mrs. Nishikawa, and Mrs. Jujihara, who added great interest to the present study on *Japan.* Mrs. Nishikawa wore the Japanese National summer costume, and Mrs. Jujihara, who has been in *Canada* just five months, wore the national winter costume, as she demonstrated the art of pouring tea in *Japan,* and also the use of the paint brush in Japanese writing. Mrs. Nishikawa showed how fish cakes and rice were eaten with chopsticks, and Mrs. Sakamoto was interpreter and narrator. Members were greatly interested in the display of Japanese household articles which the visitors brought with them, and whose use was explained. This meeting was held at the home of Mrs. Sheila Hearndon, with President, Miss Nan Gray, in the Chair.

FORT WILLIAM — At a recent meeting of *Superior* Presbyterial held in First Presbyterian Church, *West Fort William,* Mrs. H. Loney, President, gave a resume of the *Manitoba* Synodical Meetings, held in *Winnipeg,* Manitoba, and excellent reports were read by the various Secretaries. Delegates appointed to attend the Annual Council Meeting in *Hamilton,* Ontario, were President Mrs. H. Loney, and Mrs. M. M. Spidell, Presbyterial Treasurer of *Port Arthur.* Hostesses at the Social Hour following the meeting were Mrs. W. Reid, Mrs. Gray, and Mrs. McKay, of *West Fort William.*

Port Arthur—Our deepest sympathy is extended to Mrs. W. H. Comba, and her family, on the sudden passing of her mother, Mrs. Jean Rome, who celebrated her 95th birthday in May. Mrs. Rome came to the *Lakehead* in 1907, and was a faithful member of the W.M.S. Auxiliary of First Presbyterian Church, *Port Arthur,* even in recent years doing knitting or sewing for the Supply Bales each year. Truly a wonderful Christian!

WINNIPEG PRESBYTERIAL — At the 44th Annual Meeting of this Presbyterial held in St. James Church, *Winnipeg,* an Honorary Membership was presented to Mrs. A. M. L. Long, who has been active in all phases of W.M.S. work in this Presbyterial since before 1925. Mrs. M. E. R. Boudreau made the presentation on behalf of the Presbyterial, and the Pin was presented by Mrs. John Campbell.

Members of the *Winnipeg* Presbyterial met at the home of Mrs. W. S. Smith, of Calvin Presbyterian Church, *Winnipeg,* to honour their Regional Secretary, Miss Joyce Pearsall, whose marriage to the Rev. J. Dean C. Smith, the minister of Calvin Presbyterian Church, *Winnipeg,* took place in June, in *Barrie,* Ontario. A Shower for Miss Pearsall was also held at the Manse of Norwood Presbyterian Church, *Winnipeg,* the home of the Rev. Dr. and Mrs. M. E. R. Boudreau, when the ministers of the Presbytery and their wives gathered to present their good wishes to the young couple.

The C.G.I.T. Group of Calvin Presbyterian Church, *Winnipeg,* and the C.G.I.T. Group of St. James Presbyterian Church, met at the home of Mrs. Fred Instance, of *Stanley Mountain,* Manitoba, to honour Miss Joyce Pearsall, Regional Secretary, who was married in June. Miss Pearsall was the recipient of two beautiful gifts — one from the girls of Calvin Church, and one from the members of the St. James Group. A Social evening together was very much enjoyed.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

Fine weather prevailed for the Annual Meeting of the Hamilton and London Synodical, held in Knox Church, *Leamington.* "Faith Worketh by Love" was the theme of the Conference, and the feature of the afternoon Session was a "Radio Broadcast" led by Miss Mary Whale, and Mrs. Leone How, with a panel composed of Executive members, and the delegates participating in the discussion, "Is the W.M.S. less effective than it was 50 years ago?"

Dr. J. Alan Munro, Guest Speaker at the Evening Session, said "Our Country now has an English-speaking minority—our opportunities for Christian work were never greater or more urgent. This is no time for retreat." President Mrs. W. C. Wheaton, presided at all Sessions, and a visit to the Jack Miner Bird Sanctuary was a much-enjoyed "extra."

BRUCE AND OWEN SOUND PRESBYTERIAL—Mrs. John Garrison, *Owen Sound,* on furlough from *India,* was Guest Speaker at the Thank-Offering Service of *Burgoyne* W.M.S. Auxiliary, when guests from *Southampton* and *Elsinore* were present also. Mrs. C. E. Fisher presided and Dr. Aitken of *Southampton* closed the meeting with the benediction, after which a Social Hour was enjoyed.

CHATHAM PRESBYTERIAL—St. James Senior W.M.S. Auxiliary, *Thamesville* celebrated the 90th birthday of its only living charter member, Mrs. Nelson Watts. The beautiful Reference Bible presented to the Sunday School in memory of Mrs. E. P. Howat, a faithful teacher and W.M.S. worker, was accepted by Superintendent, Mr. A. Herbison, and dedicated by the Rev. A. J. Simpson.

Miss J. McLaren spoke on "Forty Years In The W.M.S." at the Anniversary Luncheon of the *Amherstburg* W.M.S. Auxiliary. Tribute was paid to Miss M. Hackett and Mrs. C. Hackett, each of whom had held office in the W.M.S. for 25 years.

HAMILTON PRESBYTERIAL—A Special Church Service and Tea marked the 30th Anniversary of the Calvin Auxiliary of the W.M.S. Mrs. E. G.

Barton, of the Italian Presbyterian Church, spoke on "The Living Christ". Mrs. James McAvoy presided, assisted by Mrs. S. Mackey, Mrs. W. Mitchell was soloist. Greetings were brought from Council by Mrs. Duncan Allen; from Synodical by Mrs. Donald Munro; and from Eastwood Baptist Church by Mrs. A. Matthews. Mrs. C. Reid and Mrs. Jean Dickie presided at the tea table.

A joint Thank-Offering Meeting of the Senior W.M.S. Auxiliary; the Mary McKenzie Grant Evening W.M.S. Auxiliary; the C.G.I.T. and Explorer Groups; and the Y.P.S. of St. Andrew's Church was held recently, with Mrs. J. Cumberland presiding. Miss Mary Robertson gave the Scripture reading in Braille; Miss D. Gunnell, C.O.C. leader, was soloist, accompanied by Miss G. Harrison, C.G.I.T. leader. Miss Gail Peletier, a member of C.G.I.T., dedicated the offering. A Life Membership was presented to Mrs. W. Brownlie, by Mrs. J. A. Coutts, and the Pin was presented by Mrs. S. Goldie, on behalf of the Brownlie family. Junior Certificates and pins were presented to Misses Gail Harrison, Norma Scholes, Dianne Gunnell, and Jean Gardiner.

HURON PRESBYTERIAL—At a Supper Meeting held by the Arthur Circle of *Goderich,* 78 members were enrolled, and at a later meeting, Mrs. A. L. Fleming, widow of the late Bishop of the *Arctic,* was Guest Speaker. Mrs. J. Pirie gave an address at the Thank-Offering meeting, and Mrs. S. Blake reported the Synodical Meeting in *Leamington.*

The Barbara Kirkman W.M.S. Auxiliary of *Seaforth* had guests from *Hensall, Belgrave, Blyth, Clinton,* and the *Northside* United Church at their Thank-Offering Meeting, when Mrs. D. MacDonald of *Hensall* was Guest Speaker, and Mrs. W. O. Johnston presided. Mrs. T. L. Scott, of *Cromarty* was a recent Guest Speaker at the Afternoon W.M.S. Auxiliary of First Church, *Seaforth.*

NIAGARA PRESBYTERIAL — At the Thank-Offering Meeting of the E. May Duncanson W.M.S. Auxiliary of *Fort Erie,* the new Presbyterial President, Mrs. James Adams, and the Sectional President, Mrs. H. Woodruff, brought greetings, and a Life Membership pin was presented to Mrs. W. Breckon. A gift of $500.00, bequeathed to the Auxiliary by the late Mrs. Margaret O. Wooliver was gratefully acknowledged.

Members of the *Chippawa* W.M.S. Auxiliary have given an additional $25.00 to provide their fourth Village Lending Library for *India.* This was presented in memory of the late Mrs. Orr, and Mrs. Mitchener.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONT.
PRESS SECRETARY

ALGOMA PRESBYTERIAL—The Rev. J. R. Duke was guest speaker at the meeting held in new St. Giles Church by the Grace Stone W.M.S. Auxiliary, of Westminster Presbyterian Church, *Sault Ste. Marie,* when the MacKay Young Women's W.M.S. Auxiliary of St. Paul's Church, and the Josephine Nixon Young Women's Auxiliary of the W.M.S. of Westminster Church, were special guests. The Westminster W.M.S. Afternoon Auxiliary, of *Sault Ste. Marie* at a recent meeting decided to be hereafter known as the Margaret Gorman Auxiliary of the W.M.S. in honour of one of their charter members, Mrs. Fred Gorman.

More than 150 girls and leaders attended the banquet in Westminster Church at the first city-wide C.G.I.T. Graduation Ceremony held in *Sault Ste. Marie.* Miss Ruby Walker was Guest Speaker, and four of the seven graduates were Presbyterian. Mrs. Robert Lawrence, leader of *Victoria* C.G.I.T. and Chairman of the *Sault* and district Girls Work Board, presided, and assisting in the Graduation Ceremony were Mrs. Russel Dennison, Girls' Organization Secretary of the United Church; Mrs. Donald MacLean, Girls' Organizations Secretary of the Presbyterian Church; and the Westminster C.G.I.T. Choir.

BARRIE PRESBYTERIAL—A member of the W.M.S., and the Presbyterian Church in Canada, for 65 years, Miss Sarah MacMurchy, of *Collingwood,* Ont., was honoured recently by a group of W.M.S. friends long associated with her in her many years of Missionary service, when they visited her home to present, as a token of their love and respect, a basket of beautiful roses. Miss MacMurchy has been a member of the Executive Board of *Barrie* Presbyterial for 35 years, filling many offices with devotion and efficiency. Latterly, she was the capable Press Secretary, and following her retirement due to ill health, she was made one of the three Honorary Presidents of the Executive—the other two being Mrs. J. H. Eaton, of *Orillia,* and Mrs. J. A. Wallace, of *Midland.* The good wishes of all her many friends are extended to Miss MacMurchy, and may God's blessing rest upon her in her sunset years.

EAST TORONTO PRESBYTERIAL — When the McIntyre W.M.S. Auxiliary of Beaches Presbyterian Church, Toronto, took charge of the morning Church Service, President, Miss M. J. Miller conducted the Service, and Miss Frieda E. Matthews, Director of National Missions, on the Council Executive of the W.M.S. was Guest Speaker.

WEST TORONTO PRESBYTERIAL — St. Andrew's W.M.S. Auxiliary, *Islington* added a special atmosphere to their study on *Japan* by playing recordings of Japanese music, and, at the close of the meeting, with Mrs. J. C. Moon as Convenor, serving Japanese refreshments — green tea; fortune cookies; sembi and manju. The President, Mrs. C. H. Chrysler, presided and conducted the Worship Service, and Mrs. K. Bonner was soloist.

At the W.M.S. Auxiliary of St.

Andrew's Presbyterian Church, *Humber Heights,* Mrs. Fred Knox was Guest Speaker. A Life Membership was presented to President, Mrs. S. A. Milne, and the Ladies Quintette sang.

MONTREAL AND OTTAWA

MRS. D. MASON MCLENNAN
R.R. 2, LANCASTER, ONT.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Chesterville,* at their Thank-offering meeting, had guests from *Norwood* and *Dunbar* Presbyterian Churches, and also the Evening and Afternoon W.M.S. Auxiliaries of the United Church, the Anglican Church, and the Pentescostal Church, all of *Chesterville.* Mrs. A. J. Edgeley, of *Chesterville,* was Guest Speaker, and the theme of her address was "Being Thankful."

GLENGARRY PRESBYTERIAL — The 25th Anniversary of the Mission Band of St. Andrew's Church, *Lancaster,* was held in the Church, with the sponsoring Auxiliary of the W.M.S., the Glen Gordon, conducting the service. Mrs. George Fourney presided and welcomed the guests, and the interesting programme of history, songs and recitations was presented by past and present members of the Mission Band. Mrs. Neil Bush, *Avonmore,* Presbyterial Secretary of the Children's Department, was Guest Speaker. Mrs. D. Mason McLennan, who had conducted the election and installation of officers at the Organization Meeting of this Mission Band, read the history of the twenty-five years. This Band has 32 Life Members recorded, which includes all the present members. The Rev. S. D. Self spoke briefly and pronounced the benediction.

MONTREAL PRESBYTERIAL — The Annual Meeting of the Synodical of Montreal and Ottawa was held in Stanley Church, *Westmount,* with President Mrs. F. A. Duminy, of *Ottawa,* presiding at all sessions. The Rev. J. D. Wilkie, B.A., conducted the opening Service of Worship, and later brought greetings from Synod. The Rev. P. A. Ferguson, B.A., brought greetings from Presbytery. Highlights of the meeting were the addresses given by the representatives from Council Executive, Miss Mary Whale on Tuesday Evening, and Miss Nellie Smith on Wednesday. They also gave valuable assistance in the discussions. All delegates had received and studied copies of the Departmental Reports before coming, and these were freely discussed. Encouraging reports were received from the six Presbyterial Presidents, and the work of the Regional Secretary, Miss Frances Clark, was also presented and appreciated. Miss Nellie Smith conducted the election and installation of officers, when Mrs. F. A. Duminy was re-elected to the Presidency. The members of Montreal Presbyterial Executive were hostesses at the Tuesday supper, and the ladies of Stanley Presbyterian Church served the meals on Wednesday.

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SEPTEMBER
1958
VOL. XXXIV

MILLER SERVICES

Though far-away windows seem broad and wide
'Tis the home-keeping windows are best,
For they look out on vistas fulfilled and content
And the peace of a land God has blest!

L.M.C.

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EDITORIAL

"THE MESSAGE GLORIOUS"

by LEETA McCULLY CHERRY

IN MY READING lately, all throughout the Scriptures, I have so often come upon this "message glorious," which sings like a golden trumpet note through Old and New Testaments alike, and whose rich promise and strong command must fill every Christian heart, if God's great purpose is to be fulfilled upon this earth. Perhaps it is because I have been thinking of September, in all its panoply of colour, and richness of earth's bounty, coming again to us, as it always does in the never-failing cycle of our years, and of all the women of our many Auxiliaries now coming together once more to plan, and take up, the far-spread work of the Women's Missionary Society of our Church; to open their hearts anew to this "message glorious," which is the real reason back of all we do and plan; to realize, even more deeply, their own great obligations and high privileges in seeking, under God's guidance, and in their own prayerful ways, to carry out His divine command to all who believe in Him, "Who willeth that all men should be saved,"—perhaps it is because of this, that these many verses have seemed to me to be filled with a special significance and inspiration.

As we read through the pages of the Bible, we cannot but feel the depth and urgency of this great missionary call and message which came with such strength and clarity to those Prophets of old, and caused them to stand out above the strife and frettings, the strugglings and destructions of their time, like flaming beacons of courage and hope, holding high God's promise of a coming Saviour and Lord, whose sacrificial love and forgiveness would be wide enough to embrace the whole world, and lead all peoples to the Light. Almost at the end of the Old Testament we find the great missionary promise of the prophet Habakkuk, repeating the vision and testimony of many who had prophesied before him—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And, in the last book of all, Malachi prophesied, with holy ecstasy, "The burden of the word of the Lord to Israel, by Malachi—from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts." And in Revelation, the last book of the New Testament, in Chapter 14, verse 6, John sums up the glorious vision, the wondrous purpose and ultimate fulfillment of the whole Gospel call and missionary command, which has shone throughout all of Christ's life on earth, and been proclaimed by those whom He had taught —"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

When Jesus came, in the flesh, into that troubled world, according to the prophecies of centuries, He came with a divine revelation that was destined to illumine the whole earth. It was, indeed, a literal fulfillment of Zacharias' remarkable prophecy in that beautiful second Chapter of Luke—"the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace." In the New Testament, we find this "message glorious," this call of the Gospel, becoming a very personal one—first a summons to *Acceptance,* and then a summons to *Service*—but always the summons of love; the great loving heart of the Heavenly Father speaking to mankind through the suffering and sacrifice of His only Son, who hung upon the Cross on that long-ago dark Good Friday, so that, through His death and resurrection, might come into the world the glorious joy and definite assurance of the first glad Easter Day, and the promise of life everlasting to all who believed in Him.

All through His earthly ministry, Jesus' message was a personal appeal, and certainly we, who seek to be Christian and to heed the missionary call of the Gospels, must do it in a very personal way. In the troublous times of our own day, even as in the great unrest of almost 2,000 years ago, we hear again His comforting words—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Now, as then, we realize that although this loving summons is broad enough to embrace everyone, of every race and creed, it is especially addressed to the workers—to those who labour even unto the point of utter weariness and are "heavy laden" of body, heart, and spirit, because they have not learned of Him, Who can make the burden light, and the yoke an easy one when it is shared with Him. Whether this burden is a physical one, spiritual, or mental, matters not to our loving Heavenly Father. He wants to share it with us. We are told to bring unto Him everything that makes us "heavy laden," and prayerfully to leave these cares and sorrows in His keeping, knowing that because He is "meek and lowly in heart" He will truly understand even the little nagging worries that a busy world calls trivial. Nothing is too heavy or too small to bring to Him—the big, important decisions of life; the little worrisome family cares; those brave ideals that somehow we cannot seem to make materialize; the heartaches and the strivings—He wants to know about them all.

"Come unto me, all ye that labour, and I will give you"—what? "Rest," of course, but He does not say that it will be a stoppage of our burdens; a surcease to our strivings; that we will not need to labour any more. No, He does not promise that! I do not think God ever means us to stop doing, and striving. His promise is, "I will give you rest unto your souls," Not a physical rest, but a spiritual rest, which means the peace of an understanding companionship with Him; the peace of knowledge and acceptance which makes all burdens, and all tasks, light, because we know that they are given of Him, and by his guidance we may accomplish them. That "rest unto our souls," which means that we can lie down at night in peace and trust, and in close fellowship with Him, Whose love will care for us, and those we love, through the dark hours of the night; into Whose hands, when we rise to start a new day, we can safely entrust all that may come to us, whether of good or ill, throughout the hours of that day.

Then, when we have heeded this first part of "the message glorious," and have learned to merge our lives in Him, knowing that whatsoever He gives us to do, that we will be able to do, because it is of Him, and He has told us that His "yoke is easy," and His "burden is light"; then we are ready to hear the second part of the Gospel command—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world."

It is a clarion call indeed! It is in very truth an emphatic *command,* which we who have "learned of Him," and have experienced the beauty and the power of His promises, have not the moral right to ignore. To spread the knowledge of Jesus' love and divine salvation is an obligation which must be a very personal one to all of us who call ourselves "missionary women." Just *how* each one may fulfill that obligation can only be revealed to our hearts by earnest prayer. We cannot all go to "teach all nations," but we can, all of us, support the hands of those who do. We can work for them at home, and we can always carry them in our hearts in prayer. Even the regular and earnest attendance at our W.M.S. meetings is a real part of the service we can give to those who are away "on the King's business," for a well-filled meeting not only encourages the officers in charge, but helps to swell the funds which must go for the support of missions on all our Fields, and enlarges the circle of prayerful hearts which in His own good time, we know will encompass the world.

We must not forget, too, that we may be missionaries in God's cause right in our own homes; in our own neighbourhood; in our own Church. We can truly learn what Stewardship means—in time, talent, and money—and realize that all we have has come from God, and that of His own, we must freely give to Him, as He has entrusted it to us. It is not enough for our lips to profess His service. Our lives must prove our Christianity. We cannot afford to be little and small, and petty; to be harsh in our judgments, and arrogant in our own pride; to lend ourselves to unkindness and fault-finding. We bear His name, and when we fail to carry-on His high ideals in our daily lives, to uphold always the principles of His holy teaching, then we must remember that we are betraying Him, Who has granted to us the precious privilege of following in His footsteps, and spreading His gospel of life wherever we may go. As we live, so are we judged by those with whom we come in contact. Only as our lives are a living testimony to the beauty and value of our religion, so may we influence others to heed "the message glorious," and come to learn of Him, Whose ways are peace and love.

"All we can do is nothing worth, unless God blesses the deed,
Vainly we hope for the harvest-tide, till God gives life to the seed;
But God is working His purpose out, as year succeeds to year,
God is working His purpose out, and the time is drawing near.
From the utmost East to the utmost West, where'er man's foot has trod,
By the mouth of many messengers, goes forth the word of God,
And nearer and nearer draws the time—the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover
the sea."

(Selected).

MEDITATION ON PRAYER

by MISS LILY MACARTHUR

(This is the much-appreciated Service of Worship which was given by Miss Lily Macarthur on Wednesday evening at the Annual Council Meeting in St. Paul's Presbyterian Church, Hamilton, Ontario. Following, as it did, the presentation of the panel — "The Women's Missionary Society—A Composite Picture," which, in turn, summed up the day-long "W.M.S. Panorama—A World Vision," this Service was especially thought-evoking and helpful, and we are grateful to Miss Macarthur for making it possible for all of our readers to also share in its comfort and vision.)

"There is a viewless, cloistered room
As high as heaven; as fair as day;
Where, though our feet may join the throng,
The soul may enter in and pray.
One listening, even may not know
When we have crossed the threshold o'er,
For only He, Who hears our prayers,
Has heard the closing of the door."
(Author Unknown)

It is of Prayer that we will meditate for a short time this evening. One hesitates to speak of the privilege and need of prayer, because it is so easy to say, "We must pray," when an individual, or group, realizes there is a need which can be met only by God's wisdom and power. But prayer is not easy; it is much, much, more than asking God's help or gifts.

Let us consider two passages from Scripture which tell of God's people seeking Him in their need. The first is found in Exodus, Chapter 2; verses 23-25—

"And it came to pass in the process of time that the King of Egypt died, and the children of Israel sighed by reason of the bondage; and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

God's chosen people were having troubles in Egypt. They cried unto their God, but their burdens grew greater. It must have seemed to the Israelites in Egypt that God did not hear their cries. Were they not His chosen people? Surely they had a right to call upon Him!

But all the time God was training a deliverer — Moses. And when deliverance did come, one may surmise that it was very different from what they had expected.

And again, we read that God's chosen people are in trouble. In Isaiah, Chapter 37, verses, 14, 15, 16, 17, and 20, we find these words — "And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord and spread it before the Lord.

And Hezekiah prayed unto the Lord, saying,

O Lord of Hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which he hath sent to reproach the living God —

Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

Sennacherib, King of Assyria, had come up against Judah. Hezekiah stood against him for a time. Then Sennacherib sent a letter to Hezekiah which caused Hezekiah to be afraid. He went to his God, and in simple trust he spread the letter out before God. The people of Judah *were* delivered, but the message to me, from the story, is that Hezekiah took the letter and spread it before the Lord.

Can you picture Hezekiah? Are *we* willing to spread all our problems before God? To be utterly honest before God? If we are, it will cost us something we hold dear—maybe our pride! Maybe we will have to go along some new path, that God's purpose in us may be accomplished. Maybe we will have to yield a position we have long held. He will show us the way.

We are frequently told in the Gospels that Jesus prayed, but not many of the words He used are recorded. Maybe He was mostly silent before God. We do learn that always Jesus gave to God honour and praise; that He sought to know God's will; that He asked for strength to do God's will; that He prayed for others. We are included in those "others." Let us hear again His words, as written in St. John, Chapter 17, verses 20 to 26 —

"Neither pray I for these alone, but for them also which shall believe on me through their word.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

And I have declared unto thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

Prayer — "Lord teach us to pray." We ask because of, and through Jesus Christ, our Lord and Redeemer, Amen.

Closing Hymn — No. 340

"Lord dismiss us with Thy blessing;
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace;
O refresh us,
Travelling through life's wilderness."

In Remembrance

Mrs. Elizabeth Pollock	Bayfield, Ont.	Huron Presbyterial
Mrs. James A. Beatt	Hamilton, Ont.	Hamilton Presbyterial
Miss Elizabeth Egan	Strange, Ont.	West Toronto Presbyterial
Mrs. James Hepburn	Durham, Ont.	Saugeen Presbyterial
Mrs. William Bayes	Vankoughnet, Ont.	Barrie Presbyterial
Mrs. George Hay	Lachute, Que.	Montreal Presbyterial
Mrs. Ruby Picken	Lachute, Que.	Montreal Presbyterial
Mrs. J. A. Elliott	Ailsa Craig, Ont.	London Presbyterial
Mrs. J. Lammie	Edmonton, Alta.	Edmonton Presbyterial
Mrs. J. McNab	Edmonton, Alta.	Edmonton Presbyterial
Mrs. J. Storie	Edmonton, Alta.	Edmonton Presbyterial
Mrs. Jack Anderson	Chatham, Ont.	Chatham Presbyterial
Mrs. W. F. B. Bagsley	Toronto, Ont.	West Toronto Presbyterial
Mrs. M. J. McInroy	West Adelaide, Ont.	Sarnia Presbyterial

What is My Task?

Stewardship Among The Women Of Formosa

by ENA HONG MAR

(Note: Mrs. Mar is one of the leaders of the Women's Organization in the Presbyterian Church in Formosa. She gives leadership in preparing and planning programmes for the women's groups. In this work she is closely associated with Miss Hazel Macdonald.)

In the year 1872, on March 9th, there arrived in North Formosa a missionary from Canada, whose name was George Leslie MacKay. He was the first missionary to sow the seed of the Gospel in the northern part of the Island. Through the untiring and undaunted effort of Dr. MacKay and his successors, today, after 86 years, we see hundreds of churches, and tens of thousands of Christians springing from the seeds sown. We also see women, who work side by side with the men, striving hard to be faithful stewards of the Lord whom they serve.

The Formosan women are serving most cheerfully, and are willing givers of their time. Although they have countless jobs at home, without any modern facilities for cooking and cleaning, yet they attend the church services and meetings—usually four times a week—faithfully and regularly. For those who serve in the Women's Missionary Society much extra time has to be given for the planning and actual doing of the work of the auxiliary, sectional, presbyterial and synodical. The women not only come to attend committee meetings happily, but they also pay all their own travelling expenses. As they are not very business-like in handling meetings, not being accustomed to doing so, each meeting usually lasts from three to four hours. Yet they never complain about the enormous amount of time spent. On the contrary, they are happy to have the privilege of sharing in the Lord's work.

The women are also willing givers of money, even though they don't control the family treasury. Out of their pocket money or their small savings they give small scale donations readily. Sometimes they even attempt to earn money for the church. Once during an auxiliary meeting, the question of sending delegates to attend a conference was brought up. The report from the treasurer showed that they were short of funds to meet their travelling expenses. It happened that a piece of land was available at that time, and so, some of the women offered to plant vegetables on it and donate all the profit to the auxiliary.

When harvest time came they sold the vegetables and earned more money than they needed for the group. The overflow was put in the treasury.

On a larger scale, when the opportunity to re-open the Women's Bible School was laid before them, the women lost no time in helping it to materialize. A Preparatory Committee for the school was organized. Plans were made to raise New Taiwan $100,000.00 (almost $3,000.00 U.S. currency) to meet the initial and running expenses. The women decided not to write to the Mother Church for help because they thought, since the former had helped the Formosan churches for so long a time, now they should stand on their own feet. So each Councillor (Synodical level) tried hard to win pledges, and within two months more than three-quarters of the goal was reached. It is hoped that before long the total amount will be paid in. Through the persuasion of one of the councillors, her husband made a pledge of $20,000 N.T. in memory of his mother who was a graduate of the former Women's School. This old woman was truly a great "fisher of men." Even at eighty years of age she was to be seen standing near the most crowded street, preaching and winning souls for Christ. Now the building for the school is repaired and plans for other equipment have been made. It is hoped that by fall the school will be opened. Plans are being made for a short course before the fall term, if possible.

The MacKay Memorial Hospital is our one Presbyterian hospital in the north. As the need to help the poor patients increased, the hospital organized a Social Welfare Department, whose work is to investigate the situation of the patients and to raise funds to meet their needs by recruiting members who should pay annual fees for the work. The Social Service Committee of the W.M.S. helped the hospital by recruiting over three hundred members. The women also help by hemming sheets and making gowns from time to time.

The Social Service Committee remembers, especially at Christmas and Easter, the poor and needy people in the Old Peoples' Home, the Beggar Relief Centre, the orphanage, and the prison. Besides holding meetings with these groups, they raised enough money to buy them extra food and other presents, such as loud speakers and chairs with cushions for the old people; sewing machines, an organ and electric fans for the beggars' home; shoes and books for the orphans; Bibles, and other kinds of books for the prisoners and the patients.

Shortly before Christmas last year a new church beyond the Taipei Bridge was dedicated. The story of how this church was built is a moving one. As soon as the old church, which was only an ordinary shop on a business street, was sold, plans were made for a new one. After the new lot was bought they had only

$2,500 N.T. on hand. However, the responsible members of the church decided to have the new church built at any cost. They started by filling in the lot with earth as it was much lower than the main road, having been a rice field. At that time the government was laying the foundation of a new bridge on the northern section of the city and much earth had been dug out. Some of the church people obtained permission to use this earth. One woman asked her son to spend his spare time, after his office hours, to pull carload after carload of earth to the new site of the church. But the earth contained innumerable pebbles, so they mobilized the whole church membership, from age 3 to 80, to pick out the pebbles. When the lot was ready, an elder of the church donated $30,000 N.T. worth of bricks and a large-scale financial campaign was launched. Trying their very best to raise money, the W.M.S. auxiliary not only made their own contribution but asked members of other churches to loan lump sums, which they would pay back to them in instalments. They earned the money to pay the instalments by washing clothes, or bottles, for people and shops. One woman over seventy took part in this. Young people bicycled the whole northern and eastern sections of Taiwan to collect empty bottles which were sold and the money given for the building. Thus, bit by bit, and after more than two years, the whole church was built at a cost of over half a million in Taiwan currency, because everyone had cooperated.

In order to train more leaders, and help to develop their inner resources, the Women's Missionary Society Council (Synodical level) has been helping the various sectionals to open leadership-training classes. Some of these classes are held one day a week for eight to ten weeks. These representatives are expected to pass on what they get to the members of their auxiliaries. The subjects for study include Bible study, Christian Family Life, Personal Evangelism, Shorter Catechism, Child Training, Home Improvement, etc.

Here are some personal testimonies from those who have fully consecrated themselves to the Lord's work: "Before, I was weak and sickly, life was gloomy and without hope. After consecrating myself to the Lord, health was gradually regained, even though I worked much harder than before. Now my life has become fuller and richer and there is joy, peace, and satisfaction in my heart." Another made the remark that before her consecration, she was timid, slow of speech, and without self-confidence, but after, she found much improvement and was able to speak in front of people with ease.

The women of the auxiliaries, sectionals, Presbyterials and Synodical are presenting the gospel, and praying that the Lord will call many more consecrated workers for His church.

TREASURER'S STATEMENT

January - June, 1958

Receipts:

Synodical Givings:	1957	1958
British Columbia		$ 1,000.00
Alberta	$ 1,600.00	2,700.00
Saskatchewan	727.90	1,094.80
Manitoba	2,768.00	2,619.95
Toronto and Kingston	27,926.00	29,630.62
Montreal and Ottawa	12,733.00	18,400.00
Hamilton and London	32,142.61	33,847.48
	$77,897.51	$ 89,292.85
Individual Gifts		3,632.72
		$92,925.57

Disbursements:

National Missions	$ 44,737.35
Overseas Missions	57,862.05
Organization	21,753.36
Publications	7,278.42
Administration	12,422.34
Insurance and Taxes	330.62
Public Relations	47.80
Visual Education	18.24
Synodical Grants	1,093.08
Student	250.00
Candidates	14.35
Christian Literature	6,216.10
Grants	510.00
Council Meeting	5,013.59
Ludhiana Medical College (New Work)	315.00
Student (New Work)	320.00
	$158,182.30
Payments from Individual Gifts	1,719.75
	$159,902.05

(Mrs. I. G.) Helen P. Sinclair, *Treasurer.*

As You Begin The New Study!

by FRIEDA E. MATTHEWS

AS YOU BEGIN the first chapter of your new study for 1958-59 the following items will be of interest to you.

Did you know —

—That a former pupil of the Birtle Indian School, Anne Thomas, was a member of the May 1958 graduating class of the Winnipeg General Hospital School of Nursing?

—That Ida Wasacase, a 1957 graduate of the Birtle Indian School, completed her course successfully at Teachers College, Winnipeg?

—Tom Stevenson, who has finished one year at the University of Manitoba, attended a special course in piano study in Duluth during July and August?

—That Joe Anderson completed his course at the Manitoba Technical Institute. Joe and Tom received scholarships in January totalling $1,500.00 from the Indian Affairs Branch, Department of Citizenship and Immigration.

—Of the 1958 graduating class from Birtle, two will be entering University; two, Teachers Training College; and three, Manitoba Technical Institute.

—That Mr. and Mrs. S. T. Robinson of Brantford have been appointed Principal and Matron of the Cecilia Jeffrey Indian Residential School, Kenora.

ANNE THOMAS

—One of the 1958 graduating class, Colin Wasacase, spent the summer as Counsellor at Camp Dreamland, New York State.

—That the choir from the Cecilia Jeffrey Indian School has been invited to sing at the District Teachers' Convention in Kenora, in September.

—That the Lake of the Woods Hockey Team, on which several of the boys played, won the district trophy.

—That Louie Ogemah received a cup for being the outstanding goalie in the Juvenile League for the Kenora district.

Mr. & Mrs. S. T. Robinson
Principal and Matron of Cecilia Jeffrey Indian Residential School

Your Prayers are asked

—For all Church groups as renewed activity begins for the Fall and Winter months, that a more sensitive awareness of the supreme importance of the Church's work may inspire leaders and group members to more sincere and concentrated effort.

—For those who undertake leadership and teaching for the first time; and for more indication of interest on the part of members of adult groups in the younger groups that leaders may feel their understanding and support.

—For Miss Margaret Kennedy and for the Women's Fellowship of the United Church of Northern India. Pray for Miss Kennedy that she, with the Christian women in the Bhil field, may know the realization of God's blessing upon their work as they seek to grow in their service within their Church and within India.

—For Christian women in all parts of the world where we have been called to serve, that they may feel anew the love and power of God. Pray that we might come more closely together in the great fellowship of the Church of Jesus Christ.

—For all members of our National staff serving in the Indian schools.

—For our Deaconesses, Hospital Visitors and those who work among the Chinese people as they begin their work this fall.

How Did The Women's Missionary Society, W.D. Begin?

by LOUISE A. REITH

IN THE ACCOUNT of the 1958 Council Meeting which appeared in the July-August issue of The Glad Tidings you would notice that at one session time was given to consider the fact that the Women's Missionary Society, W.D., is "Looking Forward to Two Anniversaries."

If, at one of the meetings of your W.M.S. group, you were to make the comment, "In 1964 the Women's Missionary Society, W.D., will be marking two anniversaries," how many members of your group would say "What anniversaries?" Could you answer that question?

One of the anniversaries we look forward to in 1964 is a 100th anniversary, the other is a 50th anniversary.

What happened in 1864?

What happened in 1914?

Looking forward one hundred years seems a long time—looking back, perhaps it does not seem quite as long. However, it is sufficiently long for many to forget just how the Women's Missionary Society, W.D., began.

The Introduction in the new *Handbook for Adult Group Executives* gives a brief outline of the Society's history, answering the above questions. It tells of how in 1864 the Women's Missionary Society of Montreal began as a band of Presbyterian women working in connection with the Church of Scotland to assist French work, and gradually extended its interests to other areas of the Church's work.

In between 1864 and 1914 when the Women's Missionary Society, W.D., came into being various other women's organizations were organized to meet the needs of the day.

In 1876 the Woman's Foreign Missionary Society was organized as an Auxiliary to the Foreign Missions Committee of the Church upon the request of that Committee. The women at that time expressed their satisfaction in being "free from much responsibility" and in the fact that "There is nothing which ought to bring us before the public or which will interfere with the priceless possession of a 'meek and quiet spirit'."

The need for nursing service in the Klondike in 1898 brought into being the Atlin Nurses' Committee, which developed into the Women's Home Missionary Society in 1903.

Gradually, groups of these organizations were organized in congregations across Canada, from the eastern borders of Quebec to the Pacific Coast of British Columbia. Many churches had both a Woman's

Foreign Missionary Auxiliary and a Women's Home Missionary Auxiliary. The oneness of the Mission, whether it was being done at home or overseas, became apparent and in 1914 the various organizations mentioned amalgamated to form the Women's Missionary Society, W.D. That is why the Society looks forward to two anniversaries in 1964. It is a long and interesting story, that of the part the women of the Presbyterian Church in Canada have taken, and are taking, in carrying forward the Mission of the Church.

Each local group is a part of this history. What do you know about the history of your own group? When and how did your group begin? What plans for the years between now and 1964 would it be well for you to make in order to suitably celebrate the two anniversaries of the Society as a whole?

These are some questions for your group to think about.

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SPECIAL NOTICE

Your attention is drawn to the change in the wording in the "Form of Bequest" as printed in "The Glad Tidings." The clause "that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada" has been removed on the grounds that, today it is unnecessary and superfluous. When making a bequest it is important to include the term "Western Division" as well as the title, "Women's Missionary Society of the Presbyterian Church in Canada," otherwise there is real risk of our Society not receiving such money.

As a Society we are very grateful for the prayers and monetary gifts of those persons who faithfully support our work. It is with deep appreciation that we accept the bequests of these same persons.

Helen P. Sinclair,
Treasurer.

Form of Bequest

I give and bequeath to the Women's Missionary Society (Western Division) *of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

A YEAR OF EXPERIMENT IN WOMEN'S WORK

By MISS MARGARET KENNEDY

THIS HAS BEEN a most interesting year of experiment in the women's work, as we feel our way toward a women's organization that will be suitable for this area. I was inspired by attending a Women Leaders' Conference in Raipur in February, seeing how village women there were developing, how their programme of worship, teaching, and giving was recognized as a valuable part of the work of the Church Council (i.e. Presbytery) of the area. On my return home, I had the pleasure of meeting with the women of every congregation in this area when I explained that the General Assembly of the United Church of North India was recommending that a Women's Fellowship be formed, to bring a bond between scattered women's groups now in existence and to encourage the forming of groups where there are not any. Many of the women were not able to envisage all of what was put before them, but at least there was general agreement that we should ask Presbytery's blessing on such a work being initiated. Presbytery directed that we should go ahead, ask the local Sessions for their support and submit our programme to the Joint Evangelistic Committee, which we were glad to do.

After Presbytery, representative women were brought together in two central meetings, and their keenness in deciding the objectives of the proposed Fellowship and the programme to be worked out was encouraging. It was agreed that we use two study books, one straight Bible study, and the other a study on Stewardship, and if possible, a third study on Africa where our Indian missionary has gone; that these studies be used experimentally in a 3-month cycle. It warmed my heart to hear it expressed in both meetings that the primary need to be met in our coming together was to bring all the women termed Christians into a personal relationship with their Saviour, and so there must be visitation and teaching in the Christian homes as well as witnessing to non-Christians.

When Miss Hislop left on furlough in March, her two trained Biblewomen, Mina and Alice, were free to help me in the preparation of the programmes and a great help they have been. They can now use both the Hindi typewriter and the duplicator, so that information, and, we hope, inspiration, have been sent to each Church group periodically. We prepared an outline to help with each lesson from the study books, as in some groups there has not been much experience in the planning of a meeting. After the summer holidays, we tried to visit every Christian home in the whole area, and as far as we know, someone of our team, which included the older Biblewomen, Tara bai and Gulabi bai, was able to leave a small printed message in each home. We could not get to Toranmal of course, so we sent messages there by mail. Old established women's groups, such as in Jobat and Amkhut, continued in their accustomed way, but they were glad to have the help of a regular printed programme, and to think of themselves as part of the wider Women's Fellowship. In four centres, where there have been group meetings before, especially when a missionary was in residence, it was not difficult to encourage carrying-on or re-organizing, but it was especially interesting to have women coming together in five other places where there has been no attempt, and to these places, women of established groups have been coming to give encouragement. The Mendha women help in two centres; the Jobat women go to three small centres, and likewise the Amkhut women. Usually two volunteers go with one of our team. This feeling of responsibility, the one for the other, is to me a very worthwhile part of our programme. The one area of our field where we have so far failed to organize any group who will meet regularly is the Balkhat-Khalghat area, so that is before us.

While we have been working in this wider sphere, Tara bai has taken the responsibility of keeping in touch with the many women in this Amkhut area, who seldom darken the Church doors. It is slow and discouraging work, trying to win them to a realization of their need. In many cases, the children of these homes do not come to school, and there is a general letdown in standards. Tara bai is also a member of Mrs. Wood's Bible study group and so has helped in their bazaar, and in the good work they are doing to help supply necessary furnishings for the local Church.

The night-school work has continued and in the Spring, the number of boys coming to read went up to 36, which was a bit hard to handle. The average remained around 25 though, and in April we were glad to have a proper closing, the day-school teachers who have helped voluntarily at night, taking charge. Twenty boys were given certificates, provided by the Adult Literacy Committee of the National Christian Council, as they could now be said to be literate, while thirteen boys were given prizes for continuing in their reading. This fall, the numbers coming are less. I myself have been away half the time, so now we are seeking a more permanent arrangement as this is such an opportunity for teaching—half the boys that come are non-Christians, but all stay for the Bible teaching and take part in the singing.

This year the Women's World Day of Prayer came on a day right in the midst of our annual mela, and right here in Amkhut were women from every centre. Miss Ruth Buchanan spoke to the assembled women; Shanti bai, the hostel matron, did a splendid job of presiding, then women from various places came prepared to take their part. It was a most happy and worthwhile occasion and we all wish to have such a gathering of women repeated in other melas.

Another new experience for me this Fall has been the operation of the movie film projector. After Mr. McIntosh went on furlough, the Audi-Visual Committee decided that I should take charge of the machine, ordering film, etc., then the Evangelistic Committee appointed Samuel Tezlo to speak to the films. We go around to some seven centres and show films a whole week in each month, and we do it prayerfully, that God may use this way of witnessing too in the building up of the Church. Seeing a picture to some is just seeing a picture, a form of entertainment. What we are striving after is that the audience will participate through singing and prayer first, that they may be ready to have the message of the film feed their souls with the truths of God. The Christmas film recently shown seemed to be greatly appreciated, and there was a joyous singing of the carols that went with it.

Babies, children, women, homes, villages—of such is the Kingdom of God and all its joys, when He is in the midst. It is a battleground though! The way of the world, and of our wayward natures, is that our petty selves should be central, hence all the turmoil of conflicting patterns. May God grant that we be strong in this spiritual warfare, that He may truly realize His Kingship in this land of India.

WE WOULD THANK THEE!

To the Giver of all blessings,
Let our voices rise in praise.
For the joys and countless mercies
He hath sent to crown our days.
For the homes of peace and plenty
And a land so fair and wide,
For the labour of the noonday
And the rest of eventide.
For the wealth of golden harvests,
For the sunlight and the rain,
For the grandeur of the ocean
For the mountain and the plain!
For the ever-changing seasons,
And the comforts which they bring,
For Thy love, so grand, eternal,
We would thank Thee, God our King.

Selected

The Deaconess — Her Many Avenues of Service!

Compiled by ISABEL D. SCOTT

LIFE AT THE MISSIONARY AND DEACONESS TRAINING SCHOOL

By Donna Truscott

Life at our Church's Missionary and Deaconess Training School is certainly far from dull.

We'll never forget the lectures from the professors at Knox College—and the way our minds were stimulated and our hearts warmed by the study of the Old and New Testaments, Systematic Theology, Church History, History and Philosophy of Religion, Christian Ethics, and Christian Education, to mention just a few of our subjects.

Other things, too, we won't forget—the dash up St. George Street for these nine-o'clock lectures; the exam jitters and the midnight oil; the ten o'clock "coffee breaks" that lasted for hours; and the nights before essays were due, when brains just wouldn't work. Who'll ever forget the choir tours, the teas and parties; the first "speaking engagement"; the day the appointments come out; and the sadness of saying "so long" to classmates, as they head east or west for summer fields. The joy of the first day back in the fall when everyone is bursting to tell of summer experiences; the thrill of graduation and the deep solemnity of the closing communion service; the morning worship in Knox Chapel and the evening devotions in the library—these are but a few of the wonderful years at "156."

FROM A DOWNTOWN CITY CONGREGATION

By Estelle MacCausland

In an attempt to reach families in the downtown area several means have been tried by St. Andrew's Church, Toronto, all of which has been part of the work of the deaconess. Providing food and clothing when needed has presented opportunities for closer contacts with families. The Sunday Church School and midweek groups are also ways of reaching the children, and very often first contacts with the homes are made through these. A still more effective method of attempting to bring the families into the Church has been demonstrated by the Family Group, which meets once a month following the Sunday morning service. Special visitations to the homes beforehand, inviting the whole family on these occasions, has resulted in a good response from these people, and, we trust, a greater realization that the House of God is for all people.

IMMIGRATION

By Dorothy Lukes

The word "Immigration" brings to mind the warm welcome our Church extends to immigrants (Presbyterian, Reformed, and Protestant) through welcome leaflets at British ports and welcome cards at our Canadian ports. The receptionists then help anyone in need—locating lost suitcases and helping with customs and checking luggage.

Later our ministers and Welcome and Welfare Secretaries are notified of the immigrants' arrivals. They then visit the newcomers to bid them welcome.

The word "immigration" also brings to mind the many calls our offices receive—calls for special assistance with living accommodation, employment, etc. Thus our Church helps to meet the needs of her people through her immigration work.

ON AN INDIAN RESERVE

By Beryl Millar

The first year at Shoal Lake brought many new experiences into my life. The main avenue of service was visiting in the homes, conducting Kindergarten, Sunday Church School, and Services of Worship. The age group of 7-15 years was at the Residential School at Kenora, Ontario.

In 1956, a Day School was opened, and this brought other workers into the area and the children to their homes. During these four years we have organized and conducted Kindergarten, Sports, Homemakers Club, Bible Study, Young People's Society, Girls' Club, the Children's Groups and regular services of Worship.

There is nothing spectacular in this field, but God has called two of our people to full-time work, and brought others to a full knowledge of Himself.

INSTITUTIONAL WORK

By Catherine Watson

A deaconess in a Downtown Mission seems to be drawn closer to the people. She shares their joys, sorrows, parts of their family and community life, and their church life.

Tyndale House, as the Social Settlement of the Presbyterian Church, is the centre of many of the activities of the people in that district. The deaconess is responsible for the Nursery School, Tiny Tots, C.O.C., Explorers, C.G.I.T., the White Shield Club, Women's Sewing Group, Church School and Daily Vacation Bible School. Training leaders as well as leading groups, knowing children and adults individually, helping with problems and being there just to listen when someone wants to talk, means a lot to the people as well as to the deaconess.

The Church and the Church School form an important part of the life at Tyndale House. No matter what is the activity being carried on there—Mission groups, Gym groups, Handicraft groups—uppermost in the mind of the leader is the fact that those in her charge are to be trained in the Christian way of life—helping, sharing, respecting others—living as Jesus would have them live.

Such is some of the work and responsibility of a deaconess in a Downtown Mission.

OVERSEAS

By Margaret Kennedy

What does a deaconess from 156 St. George Street do when she comes to work with an Overseas Church? Here are Christian women, some quite well educated, of genuine spiritual experience, others nominally Christian, needing inspiration and teaching. How to help them see their own need? How to help create a fellowship, where those that have can share with those who have not? This is a continual challenge. Many women who attended only primary school have no books in their homes, have lost the reading skill they had. Attractive, simple, books must be circulated among them. Many children herd cattle all day and do not come to school, so night classes are obviously necessary. Much of this work will be done best when achieved by Indian leadership, so time must be spent to instruct, inspire, and walk alongside of potential leaders. Along with such leaders, we delight to go out and camp in non-Christian villages, so that Bhils there may see and know that Jesus Christ can save their own brother Bhils from the power of evil spirits. Lives *are* changed—and what a joy to be where one can see these miracles of His grace.

IN A CONGREGATION

By Marjorie MacKay

A Congregational deaconess must be as versatile as a housewife and as patient as Job. Her work may carry her from arranging for a hike with an Explorer Group, to leading a Teacher Training Class. In most cases she also has the office work, which she is usually so ill-equipped to do; office work which forces her to battle with typewriter, mimeograph machine and tape-recorder, as well as all the Church files and records.

Why does the deaconess have to be patient? Because she is dealing with people who must carry out the Christian Education Programme of the Church. Again versatility and patience are demanded as the deaconess visits the conglomerate homes of the children of the congregation. In one home she may be required to explain the doctrine of the Trinity; and in another to explain why Johnny didn't get his last attendance pin. The work is complex, and frequently frustrating, but, possibly because of its continuing association with people, the most rewarding type of Church work a deaconess can do.

AS A HOSPITAL VISITOR

By Ellen Douglas

"I was sick and ye visited me, in prison and ye came unto me." To be hospitalized and deprived of the normal freedoms of health is for many to be in prison. The mind is imprisoned by fears of different kinds—home responsibilities, a future life incapacitated by physical handicaps, and often fear of death itself. To the visiting deaconess comes the opportunity of following the precept of Christ, carrying with her the good news that true freedom, inner renewal even though the "outward man" perishes, peace that passes understanding, life abundant and eternal, are the Saviour's gift to all who believe.

THE NEW PRINCIPAL

MISS MARGARET WEBSTER, B.A.

The thoughts and good wishes of our W.M.S. members will be with Miss Margaret Webster, B.A., our former Director of Organization on the Council Executive, as, in September, she assumes her new responsibilities and duties as the Principal of the Presbyterian Missionary and Deaconess Training School in Toronto. Miss Webster, who was appointed Principal of this School by the General Assembly of the Presbyterian Church in Canada in 1957, and has spent the intervening year, partly in special studies at the Ecumenical Institute, Chateau de Bossey, in Geneva, Switzerland, and partly in observation of well-known Training Schools similar to the Presbyterian Missionary and Deaconess Training School in Toronto, succeeds Mrs. G. D. Ralston, who was Principal of this School for seventeen years. We wish for Miss Webster happiness and fulfillment in her new field of service.

Boys and Girls!

A HAPPY HOLIDAY

by DORA CHERRINGTON

THE CAR DOOR SHUT with a final bang and they were off. Tommy leaned back in his seat with a sigh. The holiday was over, but what a wonderful summer it had been. "The best yet," Tommy said, as he closed his eyes dreamily and relaxed for the long drive that would take him to his home far to the south.

The holiday had not been all fun. There had been danger, yes and tragedy too, but such an interesting time always. "I believe," Tommy thought, "it was the best yet because I was eleven this year, and therefore I had more privileges both in the water and out." He remembered he had been able to keep those privileges only because he had shown himself capable of obeying the safety rules he had been taught by his teachers and parents.

"We are just going over the hill now, so I must wave a last goodbye to the lovely lake," he said. Two months ago it had given him a thrill when they arrived at this very spot. There lay the lake, shimmering blue, dotted with boats and water-skiers and of course whole families playing and swimming together.

As they came nearer their cottage he had noticed one family in particular. They were having so much fun he felt he must jump right out and play too. There was a boy, who seemed just his age, swimming, and racing his father. Two girls, about five and eight, were watching their baby brother. He seemed to have no fear of the water, in fact, without them, he would have dashed into the deeper part to chase his father and brother. Mother was just going in for her swim and no doubt later while she watched baby, father would teach the girls to swim. "It is a family just like ours," thought Tommy, "except we have no baby."

He had loved the unpacking and helping mother to place things to make it a real home. When all was finished they had their swim, the beginning of so much fun in the water. He thought of the first supper at the cottage. He could almost taste it yet; in fact, every meal at the beach had been pure pleasure. Appetites were always keen and as they sat at the table they looked down on the beautiful lake where there was always so much to see.

Tommy had not met Johnny that first night, for all went to bed early after the long drive. Next morning, however, as he was racing down to the beach he almost fell over him, as he lay digging sand castles and tunnelling roads. Tommy stopped to admire them and later they went swimming together. That was the beginning of a long summer's fun and friendship.

He remembered the raft they had made, and how Sally, his little sister, had one day untied the rope and drifted out before anyone saw her. At first both boys started to swim to her. Just in time they remembered this would probably end in three drownings, so while Tommy stayed to call and reassure Sally, Johnny ran for help, and in no time father was out and had rescued her.

He shuddered as he thought of the day they had driven far down the beach and had seen a crowd of people at the water's edge. As they drew closer they saw the still, little form of a child about eight. Later they learned she had chased a beach ball out beyond her depth. *Her* friends had panicked instead of running for grown-up help. "What a sad ending to a happy holiday!" thought Tommy.

He pictured again their cottage surrounded by evergreen trees. It had been such fun to play cowboys and Indians there. Like all boys they had loved to tease their sisters. Suddenly they would jump out from behind the trees with an Indian war whoop just to see the girls scream and run. It was such a good place too, to play "Hide and Seek" or "Relievo," a new game very much like it. The hard sand between cottages and beach had been made for baseball. Often two or three whole families would play together. What fun it had been!

He thought of his own cousin's motor boat and the sea flea he had made. He and Johnny had often gone up and down the lake with Bob. They had even tried to water ski, and had managed to stay up behind the boat for a few seconds.

When he thought of the boats he remembered the fishing. His uncle would load the boat on a trailer behind the car and away they would go farther north where the fishing was better. He could almost feel again that exciting tug when the fish bit at the worm on the hook. Once he had become too excited, trying to land a fish, and had leaned so far over the boat he lost his balance. His father, who had taken life-saving, quickly dived in and rescued him. After that he was always careful to remember all the boating rules for safety.

Safety rules reminded him that there were highway safety rules too. He stirred and opened his eyes and started to watch the traffic. They were nearing the city now and suddenly he was glad. It would be good to see all his old friends again. School would be opening in a day or two and it would be interesting to start a new grade. He liked Social Studies, for he almost felt he was travelling in those far-away places, especially when they showed films. Thinking of films he remembered those shown in his Explorer group in the church. They had helped them get acquainted with boys and girls of far-away countries. He would be glad to get back to church and the Explorer group. It seemed part of home. "It is good to have such a fine country where we are free to enjoy our church and homes. It makes me want to share my happiness with others, and I will too," said Tommy.

SPECIAL TO GLAD TIDINGS SECRETARIES!

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Make September—"Introduction Month!"

Introduce "The Glad Tidings" to ***new*** *Readers;*

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How many are **you** going to find, and send in?

We are waiting to receive them,

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Sharing My Experience With You!

by TAMIKO NAKAMURA

I HAVE BEEN ASKED to write a brief account of my early life as a Canadian of Japanese ancestry. As I looked back at my childhood, I came to the conclusion that the main difference between it and that of most of you readers was primarily based, not on the racial origin of my parents but on their religious beliefs. Our family, especially my grandparents were well known throughout the Japanese community to be active and devout Buddhists.

Thus, although I have always known people who attended the Christian church, lived within walking distance of one, and was even aware, though vaguely, of the strange story of Jesus, it was not until I was twenty-one years of age that I came to know the God whom the Christians worship.

In Vancouver, where I was born, my friends and I used to bounce balls and play jacks almost daily on the steps of a large and beautiful cathedral just a block away from my home. But when Sundays came we by-passed this and other Christian churches, and made our way to our Buddhist Sunday School. When the disaster of World War II was upon us, along with all the others of Japanese origin my family was evacuated into the interior of B. C. Here, too, we were not unaware of the Christian missionaries who were working amongst some of our people. I had friends who attended the Christian Sunday School too, but it never occurred to me, nor was it ever pointed out to me, that Christians had something vital that I did not have.

After the war we made several moves, and finally came back to Vancouver, where I took my Teacher's Training and started to teach in one of the city elementary schools. There were some wonderful people amongst my teaching comrades. It was among them that I met for the first time a Christian who made a difference to my life.

At first I did not know what it was that made this girl different from any of the others that I knew. It wasn't that she was any better than the others; but somehow she just seemed to have more life in everything she did and a love and concern for everyone that amazed me. Later, as we became good friends, I began to realize that it was her faith in Jesus Christ that made the difference. It was His love overflowing in and through her heart that reached out to those around her. One day, in the course of our noon-hour chat, she asked me if I would like to attend a Bible Study group with her. Under ordinary circumstances I would not have gone. I had never been in a Christian church for worship, much less a Bible Study. Most people are afraid and suspicious of new and unfamiliar places and experiences. Moreover, what would my family say?

But I had come to see in my friend's life something that I did not have, something that I needed. This invitation was a natural outcome of her love and desire to share her full life with me. I went to the Bible Study.

To summarize the series of events that followed, I became a regular worshipper at church, and before long God revealed to me that it was Jesus Christ that I lacked in my life. I accepted Him as my Lord and Saviour and joined the family of believers, His church.

My friend had introduced me to the crucified and risen Christ of the Scriptures, even as truly as Andrew introduced his bother Peter to the Man from Galilee, many, many years ago. Both Andrew and she wanted someone else to meet the wonderful friend they had made. I think it is important that we notice that they not merely invited the other person by word, but went with them to make the introduction. So often we invite people into our fellowship only by word, and then wonder why they do not come.

Among the many blessings that Jesus Christ brought into my new life as a Christian, is the reality of the brotherhood of all peoples. This is something which so many human organizations are trying to create in the troubled world of today. I hope that more and more people will come to realize that God has already given us a real brotherhood in uniting us to Himself in Jesus Christ.

I am sharing my experience with you not merely because it happens to be different from yours, but because I hope that it may help you as you seek to share your friendship with Jesus Christ with others yet outside the Church. As a Japanese-Canadian I specifically speak on behalf of racial minority groups, all who are hyphenated Canadians; the Hungarian-Canadians, the Chinese-Canadians, and others. But I also include all those individuals who are in any way self-conscious of some differences (it may be physical deformity or difference in dress), all those who are not sure that they are accepted by the majority. These people may not face open hostility and discrimination, though some do, but most are held at arm's length and treated with a cool tolerance. You probably know of some boy or girl who does not "belong" to your gang because he or she is a little "different." Our attitude to them is not doing them bodily harm, that is sure, but then neither is it the warm love and understanding that Jesus bids us have for our brothers and neighbours.

There are countless numbers of people not only across the seas, but right here in our neighbourhoods, some with background similar to my own, who do not know the love of Jesus Christ and the true brotherhood of His followers. Will you be an Andrew and introduce the Master to someone in your school or community?

* * * * * * * * *

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

JOHN BLACK OF OLD KILDONAN by Olive Knox

That very title ensures at once the swift attention of every reader with the Presbyterian heritage in his heart! For "Old Kildonan," and "John Black" both hold honoured and never-to-be-forgotten places in the history and background of our Presbyterian Church in Canada —and especially in Western Canada, for Dr. John Black, was the pioneer Presbyterian Minister of the West; and Old Kildonan received its name away back in 1817, when Lord Selkirk, visiting his people of the pioneer Red River Settlement, named the parish, "Kildonan," and set aside a lot for a Church.

It was many a long year before these devoted Presbyterians from the hills and glens of Sutherlandshire, Scotland, were to build that Church and "enjoy the services of a minister of religion, who was of their own persuasion," but, when at last in 1851, the great missionary, John Black, did come to minister unto them, what a spiritual power he proved to be! Indeed, the history of the Presbyterian Church in Western Canada actually began with his arrival, and his name became the second on the foreign missionary roll of the Presbyterian Church in Canada—John Geddie, who went to the New Hebrides in 1846, being the first name on that honoured roll.

Much has, of course, been written of those stirring times and valliant pioneers, but now, 107 years after his coming, Mrs. Olive Knox — whose good book "Mrs. Minister" many of you will remember—has written this most interesting and outstanding Canadian historical biography of "John Black of Old Kildonan," a penetrating character-study of the man and the years in which he lived, serving well both his own people and his country through hard and dangerous times of great challenge, which called for fortitude of faith and courage of decision. Pestilence, flood and famine, warring Indians, and the Riel Rebellion—the sturdy Scots settlement endured them all—and John Black, the beloved "Apostle of the Red River," stood steadfast with his people through it all, and kept his Church a mighty power in their lives. You will thoroughly enjoy reading this book. Price $4.50.

PEOPLE OF JESUS' TIME by Beulah G. Squires

This is an excellent collection of seven playlets, which are very easy to produce, since each contains few characters, and costuming would be not at all difficult. Each is written around an incident which happened while Jesus walked on earth and people in all stations of life crowded round Him. The author says "The germ of truth that each one reveals has a counterpart in the lives of those who seek Him today." The Rich Young Ruler; Nicodemus; The Pool of Bethesda; The Boy With the Lunch; Zacchaeus; The Ten Lepers; The Walk to Emmaus — any of these could be used with real value by Young People Groups, Senior Classes, or Women's Organizations. This book is most interesting reading too, as well as good material for presentation. Price 85c.

LITTLE BOOKS FOR GIFT-GIVING

On my desk I have before me five small booklets of sixteen pages each, which are truly little gems of great value, and real beauty of production, yet they cost but 20c a piece! For a small gift to leave in a sick-room; for Sunday-School awards; to tuck in with a gift parcel; for a birthday remembrance of lasting help and inspiration—I know of nothing that could be more suitable or more appreciated. Perhaps to keep on your bedside table, too! The titles are—Prayer Time; Precious Promises; Portals to Bible Study; Bible Treasures; Words of Cheer; the coloured illustrations in each are many and beautiful, and the contents well chosen. Measuring just 7 x 5 inches, they are both easy to carry or handle, and also to mail. Price 20c each.

Have You Your Copy of The Constitution?

If not, these are available at ten cents each from the Publication Department. The right size for your purse!

The Committee on Christian Literature for Overseas Chinese

by THE REV. H. W. SPILLETT

General Secretary

(Since the formation of this Committee in 1951, it has been the privilege of the W.M.S., through the Christian Literature Grant of $500 to the Committee on Christian Literature for Overseas Chinese — those millions of Chinese refugees forced to seek sanctuary in other lands — to assist in this most important and far-reaching work of providing Christian reading in their own language for these homeless Chinese. In the recent issue of the Christian Bookman for Overseas Chinese, the catalogue of production which is printed both in English and Chinese, some 500 titles are now listed, ranging all the way from Theological subjects and Commentaries, to Christian Home and Child Training, Books for Children and Sunday School Helps. This Committee provides an outstanding service of education and enlightenment, and is an open doorway for our help and understanding.)

THE CHRISTIAN FAITH is rooted in history: its central doctrine is the "Word made flesh dwelling among us." It finds its source not in myth, but in the deepest experience of mankind. Founded on facts, the Christian church treasures facts and has always interested itself in the preservation and dissemination of truth. So through many "dark ages" the church has protected learning and has promoted the study of truth. That the Christian Mission in modern times should have both schools and printing presses is entirely characteristic.

The activities of the churches in the field of Chinese Christian Literature are well known. During the difficult 19th Century, the young church in China was slowly overcoming hardships and beginning to influence the Chinese people. The Bible Societies and the Literature Societies were at the service of the church. This literature was widely dispersed, even though the agents were themselves often in personal danger.

In a civilization which knew the value of the printed word, great changes began to take place, and often the cause of the change could be traced to the influence of the Christian Literature Society, or to some other of the pioneer literature organizations.

In 1947 the Christian Literature Society celebrated its 60th Anniversary and seemed at the peak of prosperity. It had survived the 8 years of the war with Japan and was planning for future service in post-war China. Four years later its work was virtually at a standstill. The Chinese church, both in China and Overseas, had been looking to Shanghai for most of its literature supplies. All these supplies were abruptly cut off by the Communist regime in China. An acute literature shortage was experienced. Was this the beginning of a new dark age?

A number of Christian leaders in Hong Kong felt that some steps must be taken to make Christian literature available once more in the Chinese language, and their first meeting for discussion of plans was held on June 8th, 1951. It was decided to set up a Council on Christian Literature for Overseas Chinese, and this new body held its first meeting on July 27, 1951. There are approximately 30 members of the Council who are representatives of the Churches, Christian Institutions and Societies, and Missionary Societies established in Hong Kong. As the name of the Council indicates, its purpose is the production of Christian literature, and its distribution among the Chinese communities around the world.

In order to enable this literature to be sold at basic cost, Christian groups in U.S.A., Canada and U. K. have from the beginning provided the Council with generous grants. In this world-wide project, the world church has a large share.

The energies of the Council were at first directed toward putting into circulation again many well-known Christian books which were out of print. An early task was the re-issue of Hymns of Universal Praise, the most widely used Chinese hymnbook, and other important works, such as the Hastings' Dictionaries and the Fenn Concordance, soon appeared. Later on the major interest was in new works, either original writing of Chinese authors, or good translations of titles in English.

In order to stimulate original work the Council arranged a number of competitions. Although the results were in some respect disappointing, at least it could be said that we were shown the directions in which progress needs to be made. Some good writers and artists were discovered, however, and encouragement was given to them to develop their gifts in the service of Christ.

The monthly "Happy Childhood" is a unique magazine which is greatly appreciated by the children. Two other periodicals are — the World Christian Digest (bimonthly) and the Bible Reading Fellowship Notes (quarterly). It is hoped soon to produce a monthly church magazine.

In the 5 years ending June 30, 1956, 371 different titles were published. This figure does not include tracts, pictures, music sheets or periodicals. Total sales amounted to HK$272,540.87.

We have been privileged to bring many important works and series for the first time to the Chinese Christian reader. Many of our readers have seen now the first titles in the Christian Classics Series. This great enterprise is a joint one of the Board of Founders of the Nanking Theological Seminary and ourselves. The plan is to bring out

Chinese editions of some 50 titles of the classical and formative Christian literature — titles which have never been available hitherto in the Chinese language. The work of translation is done by the N.T.S. but C.C.L.O.C. is responsible for publication.

Another notable enterprise is the World Christian Book Series, sponsored by the International Missionary Council. So far 16 books have been published in English. These have been translated into at least 18 different languages. The earlier titles in the series have already come out in Chinese and other titles will follow in due course.

We are also associated with another international effort — the Christian Student's Library sponsored by Serampore College. These are basic theological texts in English, prepared for translation into Indian and other languages. A number of titles will appear in Chinese in the coming months.

Our distribution in Hong Kong and Overseas is improving. We now have wholesale and retail departments of our own in Hong Kong, and are planning extensions and improvements. Books sell if they are personally commended, and improved salesmanship in the field of Christian literature is called for. We now have energetic agents in a number of countries whose activities are reflected in increased sales. The most effective agency is the Christian Bookroom and within recent years the number of such bookrooms in South East Asia has been greatly increased. But there is scope for all kinds of new enterprise in this great work.

We have found our Book Club—the Membership plan — a most effective way of getting our books into the hands of the key people of the church. Our faith is that our 300 subscribers will themselves become channels of new life for the communities in which they live.

The key members of the office staff headed by the Rev. H. H. L. Kwok, Secretary for Publications, have been with the Council practically from the beginning. Their work is the basis of the progress the Council has made up to now. We are most grateful to all who have helped with their prayer, their gifts and their dedicated service. Fresh and stimulating tasks lie before us, which, in God's strength, we hope to take up with success. For the tasks of the future we shall continue to rely on the faithfulness of our friends everywhere — on those who have seen the vision of the coming of the Kingdom.

WHERE?

"It does not matter how *great* the pressure. It only matters *where* the pressure lies—whether it comes *between* you and God, or whether it presses you ever *nearer* to His heart of Love!" (Hudson Taylor)

Christian Youth Communities in Africa

by THE REV. C. de MESTRAL

MARRIAGE, with the increasing cost of the dowry, or *lobolo,* is a real and troubling problem for many young people, especially in Africa — even for the Christians. They know that God, out of his love for mankind, created man and woman, so that they would form families that grow out of their mutual love for each other. "They shall be no more two, but one." The wife is to be a companion, a helper of her husband, who is incomplete without her love and presence. But too often the husband, remembering that he is the "head" of the family, rules his wife harshly, forgetting that he too must love *and* serve his wife.

Both also do not feel entirely free. The wife's family makes constant claims on the husband's purse. Her family claims right over her children. Lack of sufficient housing often forces the young couple to live with the family of either the wife or the husband . . . and this easily leads to troubles. *What are a young Christian couple to do?*

In French Cameroun, in the city of Douala, growing numbers of such young Christian men and women are getting together to discuss their problems. They are anxious to find a Christian solution, and to create truly Christian families. Some of them have begun little communities a little out of town, clearing some land, and pooling their resources. How is it done?

Usually these communities number about twenty young Christians. Some are already married. They are all friends, and only begin a community when they see clearly what they want to do. Their main desire is to live as Christians, not apart from Africa, and their own families, but *to live as God wants them to do*. Most of them will work on the plot of land which they intend to cultivate, usually planting some palm and banana trees. But these trees do not bring in cash-crops at once. How is the community to live till then? Some four or five members of the community, after discussion with the group, decide to keep up their jobs in town. But, instead of keeping all their salary for themselves, they turn it over to the community, receiving in return what they need to live. I know of some of these men, earning as much as 10,000 frs. a month, who for over two years now have each month handed 8,000 frs. to the community to buy what it needs.

Each morning the members of the community gather for Bible reading and worship, then they disperse for their respective jobs. At night they meet again around a camp fire, and they talk over their problems. One wife's father has come to claim more money from his son-in-law, as they know that he works for the administration; what is to be done? One couple finds it difficult to live within their budget; can the other members of the community guide them? A young man and a young girl want to get married, but the dowry asked is so great that it would take at least ten years to get; are they to wait till then, or is there a possible Christian solution, allowing these young people to begin their own home now? Nothing is kept secret, and these young Christians talk as freely about the farming work as they talk about how to bring up children, or how to live better Christian lives. If they have decided to form a community, somewhat apart from their own families, it is not that they do not love their parents any more, but because they feel that the traditional African pattern of life is crushing the young people, imposing far too great obligations, and allowing too much meddling by the "in-laws" in the life of the new Christian home. They know that the changing times in Africa demand new solutions.

These communities have found that the main problems which they need to solve are the following — *Work* — how both man and wife must share in it; *Budgeting*—again both man and wife must agree on this, and plan together their use of their income; *Dowry*—the Christian solution; *"In-Laws"*— how a Christian couple are to face their own responsibilities, become independent of their "in-laws," while still showing them love and respect. This new venture promises much. Let us hope that out of such projects, a new and better life for all will develop throughout Africa.

(By permission of "African Features")

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THIS IS IMPORTANT!

The bundles of copies of the Forty-Third Annual Report of the Women's Missionary Society, W.D., should be in the hands of the Presbyterial Recording Secretaries by the time this copy of The Glad Tidings is received. Will they all be good enough to send out, as soon as they possibly can, the copies which go to the Auxiliary Recording Secretaries, in order that the Minutes and Reports may be read in good time, studied and utilized in the planning of Auxiliary Programme Committees? There is a fund of important information in this Annual Blue Book about which every W.M.S. Auxiliary member should be given the opportunity to know! Here is the record of what we have done, and what we hope to do, as the Women's Missionary Society of the Presbyterian Church in Canada, W.D. Read it, and make use of it!

All of This Happened in Japan!

FROM JULY 19TH to August 6th of this year were days of great importance and deep Christian significance in Japan! During that period of time, there were held constant gatherings of many hundreds of people from many different lands, all coming together in this beautiful land (about which we have all been studying this year in our many groups) to think, consider, and learn more about the tasks of the Christian teaching Church—a great sharing of experiences and ideas whose reverberations will literally travel around the world in the months to come. These gatherings of Christian workers in Japan have even greater depth of significance when one realizes that they mark in that country the centenary of the coming of Protestantism and its Christian message to the Japanese people; and that one of them, the World Convention on Christian Education opened exactly thirteen years, to the day, after the dropping of the first atomic bomb ever used in warfare — the terrible bomb which fell on Hiroshima, on August 6th, 1945!

"Jesus Christ, the Way, the Truth, the Life" was the general theme of all these great Christian World gatherings, and the first of them was the World Institute on Christian Education, which met in Seiwa College, Kobe, Japan, from July 19th to August 1st, 1958, and was attended by some 250 persons, representing the 56-member unit of The World Council of Christian Education and Sunday School Associations, with headquarters in New York City. Also, there were present representatives from churches working co-operatively on Sunday School work and other forms of Christian Education. The Director of this World Institute was Dr. Michio Kozaki, of Japan, Chairman of the National Christian Council of Japan, and a former Moderator of the United Church of Japan; the Dean of the World Institute was Professor Paul H. Vieth, of the Yale University Divinity School, U.S.A. This World Institute on Christian Education was a real working body, divided into six groups, or commissions, considering intensively these aspects of the teaching work of the churches—Leadership Education; The Christian Education of Children; Theological Schools' Training for Christion Education; Evangelism through Christian Education; The Christian Education of Youth, and, Christian Education and the Home.

Chairman for these Commissions were chosen from Burma; Finland; Philippines; Japan; and U. S. A., with Resource Leaders from Britain; Switzerland; Australia; Burma; and U. S. A. Preparation for these meetings had been made through world-wide use of a Study Guide, which was sent out in large quantities, and as a common background for this World Institute on Christian Education, four topics were thoroughly discussed by Christian leaders around the world, and these were brought to a focus in the first two days of the World Institute. These were — Christian Education Facing—1. A World of rapid and bewildering change. 2. The individual Christian, and his community responsibilities. 3. The fresh appeal of the Bible. 4. Deepened awareness of the importance of Christian theology. When the Institute closes, many local Institutes will be held within Japan, as well as in other countries, in order to take full advantage of the presence of so many outstanding Christian leaders from various parts of the world.

From August 2-6, the Seminar on Theological Education was in session in Tokyo, and there, 36 representatives, who are administrators in theological institutions, teachers and executives in co-operative Christian education work within the churches, met under the co-Chairmanship of Professor Abraham of Serampore College, India, and Dean Homrighausen of Princeton Theological Seminary in U. S. A. The particular purpose of this Seminar was to discuss ways in which theological institutions can help to prepare future ministers for the fundamental tasks of Christian nurture in local parishes, and those attending were divided into three groups of 12 each—professors; Administrators; and executives.

Also meeting from August 2 to 6 in Tokyo, was the Second All-Asia Mass Communications Conference, about 100 persons, largely from Asia, who considered Christian uses of Audio-visual resources in carrying out evangelistic and educational purposes of Churches and Sunday Schools. Mr. Matthew Ogawa, of Japan headed this Conference. Still another Conference, The Christian Conference on Group Life, was held near Tokyo, from July 21 to August 2, and this was open to selected persons, not able to be included on quotas to the World Institute. These delegates considered with the Asian Church leaders, the possibilities in effective use of group work and "group dynamics" in the educational and evangelistic tasks of the Christian Churches.

The 14th World Convention on Christian Education followed all these other world gatherings, and was held from August 6 to 13 in Tokyo, Japan. The first Convention was held in 1889 in London, England, and since then, throughout the years, it has met in Jerusalem, Rome, Washington, Zurich, Tokyo, Glasgow, Los Angeles, Rio de Janeiro, Oslo, and, in 1950, in Toronto. The programme of this World Convention was carried out in five Divisions and also in plenary sessions for the whole group, which met in the evenings to hear outstanding speakers chosen from the Christian leaders.

These five Divisions were — 1. The Church's Work With Children; 2. The Church's Work With Youth; 3. Adult Education and the Christian Home; 4. General Christian Education; 5. The Christian Vocation of Laymen. Leadership in each Division was given by an international team, and both the plenary sessions and the work of the Divisions were in both Japanese and English. Sessions were held in the large school, Aoyama Gakuin, which has both large auditoriums, and smaller rooms for group meetings. Chairman of the Division of Children's Work was Mr. V. M. Koshy, India; Youth Work, Mr. Henry Tani, U. S. A.; Adult Work and Christian Education in the Home—Rev. Samuel Catle, Philippines; For Sunday School Superintendents and Pastors — Dr. Helen Kim of Korea; Dr. and Mrs. Masatoshi Matsushita, of Japan, were the Resource Leaders of the Division on Christian Responsibility of the Laity. About 5,000 persons attended this World Convention on Christian Education, in Tokyo, and among them were some of our own Presbyterian workers from Canada.

(adapted by the Editor)

LIFE'S COMMON THINGS

The things of every day are all so sweet.
    The morning meadows wet with dew;
The dance of daisies in the moon, the blue
    Of far-off hills where twilight shadows lie,
The night with all its tender mystery of sound
    And silence, and God's starry sky!
Oh! life — the whole life — is far too fleet.
    The things of every day are all so sweet.
The common things of life are all so dear,
    The waking in the warm half-gloom
To find again the old familiar room.
    The scents and sights and sounds that never tire,
The homely work, the plans, the lilt of baby's laugh.
    The crackle of the open fire;
The waiting, then the footsteps coming near,
    The opening door, the handclasp and the kiss—
Is Heaven not, after all, the Now and Here,
    The common things of life are all so dear?

—Author Unknown.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson
2955—West 43rd Ave.,
Vancouver, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL—Mrs. I. LeHuquet, President of the *Westminster* Presbyterial W.M.S., and Mrs. Earle P. Fox were delegated to attend the *White Rock* congregational dinner, held in honour of the Rev. and Mrs. Rodger Talbot, who are leaving to train as missionaries to the Koreans in *Japan*. Mrs. LeHuquet, on behalf of the Westminster Presbyterial presented both Mr. and Mrs. Talbot with W.M.S. Life Membership Certificates and pins.

The Margaret Creelman Affiliated Group of *West Point Grey* heard the Rev. John Buchanan speak on "The Student Christian Movement Throughout The World" at their Thank-Offering Meeting.

Transforming the Church Hall into a Japanese home, the Explorers Group held a Japanese Festival to which members of the congregation were invited. The girls took part in a Doll Festival, Japanese songs and worship, and presented their "Friendship Bags," containing $17 to the Presbyterial Treasurer, Mrs. Thorpe.

VICTORIA PRESBYTERIAL—When the Chinese Presbyterian Church in *Victoria* dedicated their new organ, a capacity crowd gathered to return thanks for the many improvements recently made in the Mission. Under the leadership of the Young Women's Auxiliary, assisted by generous donations of time and money, the rooms had been re-decorated, and linoleum laid in the two schoolrooms. The Rev. E. E. Thompson, of *Victoria,* conducted the dedication ceremony for the new organ, and the pastor, the Rev. N. Ng, preached the sermon and led in the Service. The Guest Organist was Mr. J. Austin, and Mr. David Mar's solo "Prayer Perfect," was much enjoyed. Following the Service, a Social Hour was spent in the school rooms, where the Young Women's Auxiliary were in charge of refreshments.

ALBERTA

Mrs. T. E. Roulston
Box 365,
Olds, Alberta
Press Secretary

CALGARY PRESBYTERIAL — When Grace Church Afternoon Auxiliary gave their Thank-Offering luncheon, Miss Donna Millar was in charge of the devotional service, and the Programme included solos by Miss Jo Ann Steele, and interpretive readings by Miss Joyce Orr.

At a recent Presbyterial meeting Mrs. J. W. Crawford, President, gave a report on Council. Miss M. A. Robson and Miss Margaret McLagan of St. Giles Afternoon Auxiliary took the devotions. Miss

Mildred McVittie, Deaconess-in-training, was introduced. She will have charge of Westminster Sunday School during the summer. Miss Norma Kennedy told how the various groups within the W.M.S. fitted together.

Grace Afternoon Auxiliary held a Coffee Party in aid of Hungarian Relief. Mr. and Mrs. H. Rimmer showed slides of their *British* and *European* trip. Donations of good used clothing were received, and money to pay for shipping.

EDMONTON PRESBYTERIAL—St. Andrew's W.M.S. records the loss of three charter members in the passing of Mrs. J. Lammie, Mrs. J. McNab and Mrs. J. Storie.

First Church *Edmonton,* W.M.S. reports a Supply Tea and Bake Sale. Guests were received by Mrs. E. J. White and Mrs. J. T. Robertson, President. Mrs. C. E. Reynolds was convener and Miss A. Conroy, treasurer.

RED DEER PRESBYTERIAL — Mrs. W. J. Kirkpatrick, Mrs. C. C. Downing and Mrs. N. Code of *Red Deer* attended a meeting of *Penhold* Ladies' Aid Associate Group at the home of Mrs. Shields. Mrs. Douglass presided. Mrs. Downing spoke briefly on Overseas Missions. Lunch and a social hour followed.

SASKATCHEWAN

MRS. W. W. DOUGLAS
307-2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

SASKATOON PRESBYTERIAL — About fifty teen-age girls and their leaders attended the Spring Rally held in *Saskatoon,* and sponsored by the *Saskatoon* Presbyterial, when girls from *Rosetown, Biggar, North Battleford, Prince Albert,* and *Mistawasis Indian Reserve* drove to *Saskatoon* for the day. Drama activities, recreation groups, Bible Study, and singing were part of the Programme, and the Leaders were Lilian Bray, Peggie Ryan, Belle Nordine, Bill Holyk, Leone Wellwood, and Georgina Bone. Carol Ward and Sharon Wiseman reported on C.G.I.T. activities. The ladies of the Presbyterial Executive served both an Afternoon Snack, and a delicious dinner at the close of the meeting.

HAMILTON AND LONDON

MISS MARY BURGESS
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—At the Annual Meeting of this Presbyterial in St. Andrew's Church, *Owen Sound,* Mrs. Rowand, of *Walkerton,* presided, and Mrs. A. Hamilton of *Atwood* was Guest Speaker. The Rev. C. E. Fisher, of *Burgoyne* brought greetings from Presbytery. The newly-elected President is Mrs. F. Piper, of *Southampton.*

Following the Mother-and-Daughter Banquet, the C.G.I.T. of St. Andrew's Church, *Hanover,* held their Affiliation Service, when affiliation badges were presented. The

Guest Speaker was Mrs. John Smith, of *Tiverton,* Presbyterial Girls' Secretary.

CHATHAM PRESBYTERIAL—At New St. Andrew's W.M.S. Auxiliary, *Dover,* Mrs. Fred Creasey was speaker; at the W.M.S. Auxiliary meeting of *Riverside,* when members of the Ladies Auxiliary, and the Ella McRae Auxiliary were special guests, the Guest Speaker was Mrs. J. E. Rush, wife of an American Consul who told of their years spent in *Japan.* A Japanese Folk Story was told by Mrs. W. B. Smith.

Mrs. Wm. Lawson was Guest Speaker at the meeting of *Wallaceburg,* W.M.S. Auxiliary, and Mrs. Robb was soloist. Mrs. Jack Lee and Mrs. R. Goodman reported on Synodical. The Rev. W. Hyndman spoke on "Presbyterianism" at the Ellen Douglas W.M.S. Auxiliary of Knox Church, *Windsor,* and a birthday remembrance was sent to Miss Douglas. St. Andrew's Alexander Bartlett W.M.S. Auxiliary, *Windsor,* sent two girls to Camp this summer; those taking part in the meeting of St. Andrew's Senior W.M.S. Auxiliary, were Mrs. J. Briggs, Mrs. E. P. Cran, Mrs. C. Leyden, Mrs. G. B. Williams, and Mrs. J. B. McAlpine.

The Affiliation of 37 C.G.I.T. girls was an important part of the Programme at a recent meeting of the W.M.S. Auxiliary of *Dresden.* Three members presented the playlet, "For What We Have."

"The Christian Church in Japan" was Mrs. H. Cleghorn's subject at the meeting of the Senior W.M.S. Auxiliary of *Leamington,* and Mrs. H. Brackett drew members' attention to "The Nightingale of the Psalms" in the March issue of the Glad Tidings. Miss A. Keene was presented with a Life Membership; Mrs. J. Matheson gave several readings; and Tea Hostesses were Mrs. J. Reid and Mrs. N. Brown.

HAMILTON PRESBYTERIAL — When the W.M.S. Auxiliary of *Alberton* Presbyterian Church met, Mrs. D. Donohue was hostess, and a Life Membership was presented to Mrs. F. Finch. At the Mother-and-Daughter Banquet of the Alice MacDonald Young Women's W.M.S. Auxiliary of St. John's Church, *Hamilton,* Mrs. Martin Gurney welcomed the guests, and Mrs. S. Shoesmith presided.

The W.M.S. Auxiliary and the Women's Association of *Eastmount* Church sponsored a Festival of *Japan,* when members of All People's United Church, directed by the Rev. T. Komiyama, presented a programme of Japanese music, dress and art forms, and a film. Guests from many other city churches attended.

At St. Paul's Senior W.M.S. Auxiliary, *Hamilton,* Miss Mae Walker, former missionary to *Japan,* told of her work among the *Japanese* in *Western Canada.* Mrs. D. K. M. Stewart presided, and assistants were Miss Blanche Armstrong, Mrs. Dougall Campbell, and Mrs. Alex Anderson.

HURON PRESBYTERIAL—Mrs. A. R. Orr presided at the meeting of the Arnold Circle of the W.M.S. of *Hensall* Presbyterian Church, in the home of Mrs. B. Beaton. The study of the Korean Church in *Japan* was taken by Mrs. W. Brown, Miss H. Murray, and Mrs. T. Wilson. When the members of *Auburn* and *Belgrave* W.M.S. Auxiliaries were guests of the *Blyth* W.M.S. Auxiliary, Mrs. D. MacDonald of *Hensall* was Guest Speaker and Mrs. H. Phillips was soloist.

LONDON PRESBYTERIAL — Mrs. J. Gilchrist presided at the joint meeting of the Afternoon and Evening W.M.S. Auxiliaries of *Ailsa Craig,* and Mrs. D. C. McNaughton of *Bethel* brought Presbyterial greetings. Mrs. W. C. Wheaton, of *Port Stanley,* Synodical President, gave a "Survey of the W.M.S. work, At Home and Overseas."

New St. James W.M.S. Auxiliary, *London,* marked its 65th Anniversary with a Luncheon for 80 Guests, served by the W.A. of the Church, and convened by Mrs. B. J. Schussler. Miss N. Weir, a member for 60 years, cut the birthday cake, the gift of Mrs. R. E. McBurney, a former President, now of *Brandon,* Manitoba. Mrs. A. Hamilton, of *Atwood,* spoke on "First Things First" and Mrs. J. G. Laurie was Guest Soloist. A Life Membership was presented to Mrs. J. E. Barrett, President, and Mrs. R. Stewart arranged the impressive Candle-Lighting Service.

At the Luncheon Meeting of the W.M.S. Auxiliary of St. George's Church, *London,* Mrs. W. A. Kincaid of *Belmont,* Secretary of London Presbyterial was Guest Speaker. A Life Membership and pin were presented to Mrs. A. D. Fletcher, Welcome and Welfare Secretary.

When Dr. W. J. S. Farris, Principal of Bethel Bible College, *New Amsterdam, British Guiana,* and Mrs. Farris, visited Dr. Farris' mother in *Glencoe,* the *Glencoe* congregation presented a well-filled purse to Dr. and Mrs. Farris, and the Evening W.M.S. Auxiliary gave Mrs. Farris a lapel pin. Dr. Farris gave an address on his work in *British Guiana.* They are now in *Europe* for travel and study.

At the District Meeting of *London* Presbyterial in *Wardsville* Presbyterian Church, Miss Agnes Hislop, on furlough from the Bhil Mission Field, *India,* was Guest Speaker. Miss Margaret Boyd, recently appointed Regional Secretary of *Hamilton-London* Synodical, also spoke.

PARIS PRESBYTERIAL — A thrilling story of conversion from idol worship, was given by the Rev. Su-ti Tan, of *Formosa* at the meeting of Knox Church Evening W.M.S. Auxiliary, *Woodstock.* Mr. Tan's coloured slides of *Formosa* were much enjoyed, as was the music of the old organ from the *East Zorra* homestead of Dr. George Leslie McKay, pioneer *Formosan* missionary. The Explorers Group of Knox Church made a presentation to Mr.

Tan. Mrs. F. E. Ellis presided, and the Rev. G. L. Douglas closed with prayer.

The Rev. W. Kennedy gave an illustrated talk on "Hands," at the Rally in *Paris* of C.O.C. Groups from *Paris, Brantford, Simcoe* and *Innerkip,* and an Explorer Group from Alexander Church, *Brantford.* Dorothy Keter and Carolyn Oldham gave the Devotional Period.

A Mother-and-Daughter Banquet was held by the C.G.I.T. groups in the *Paris* Church. Carol Hilbom presided, and Miss Iris Ford, deaconess at Alexandria Church, *Brantford,* was Guest Speaker. The Senior C.G.I.T. Group presented a humorous skit. Others on the programme were Johanna Kwist, Alma Dutton, Dorothy Keter, Carolyn Dance, Donna Cline and Susan Patterson.

SARNIA PRESBYTERIAL — The Missionary Night given by the W.M.S. Evening Auxiliary, assisted by the Ruth McLean W.M.S. Auxiliary, Young People's and the Explorers was a highlight of the Centennial Celebration of St. Andrew's Presbyterian Church, *Petrolia.* Miss Agnes Hislop, on furlough from the Bhil Mission Field, *India,* was Guest Speaker, and wearing her colourful sari, gave a most interesting address on her work among the Bhils. Honorary Memberships were presented to Mrs. John Bishop, and Mrs. Carrie McDonald, by the Honorary President of *Sarnia* Presbyterial, Mrs. R. J. Hay, with Mrs. A. U. McLean giving the presentation address.

During the visit of Pastor Moti Lall, *Jhansi, India,* to *Sarnia* Presbytery the W.M.S. Groups of Paterson Memorial Church presented to him a Communion set, chalice, and bread-trays, for use in his new congregation.

President, Mrs. L. H. Sinclair presided at the business meeting following the Luncheon of *Sarnia* Presbyterial Executive held in St. Andrew's Presbyterian Church, *Sarnia.* Sectional Meetings were planned; also the Fall Rally, when the 70th Anniversary of the Presbyterial will be celebrated.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON
8 CROWN PARK RD.,
TORONTO, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — President, Mrs. John Harrington, of *Bracebridge,* presided at the Rally of this Presbyterial in St. Andrew's Presbyterian Church, *Barrie,* when Miss Joyce Pearsall, "one of our Deaconesses," and Miss Mary Whale, Director of Overseas Missions, were Guest Speakers. Mrs. John Cowan, and Mrs. W. W. Campbell, of *Stroud,* conducted the Devotional Period. A "Work Shop" was planned for Fall, and interesting reports of the Synodical Annual Meeting were given by the delegates. At the afternoon session a colour film on *West Africa* was enjoyed. Mrs. A.

C. Stewart, of *Midland,* closed the meeting with prayer.

For the meeting of the W.M.S. Auxiliary of Knox Church, *Alliston,* members dressed in Japanese costumes, and Mrs. Arnold Rumble, assisted by Mrs. Leith Nicol, served a Japanese dinner, in Japanese style, Mrs. Burgess gave a brief outline of the beliefs of the Buddhist faith, the religion most commonly followed in Japan.

At St. Andrew's Church, *Huntsville,* Miss Barbara Woodruff, appointed Director of Religious Education to Knox Church, *Goderich,* was designated by the Rev. J. Herbison, Moderator of *Barrie* Presbytery. Miss Lily Macarthur, acting Principal of the Presbyterian Missionary and Deaconess Training School, presented the insignia, and addresses were given by the Rev. J. C. Robson, of Queen East Church, *Toronto,* and the Rev. J. A. Thompson, B.A., of *Orillia.* Gifts were presented to Miss Woodruff from the elders and managers of St. Andrew's Church, from the Senior W.M.S. Auxiliary and the Ruby Walker W.M.S. Evening Group. Miss Woodruff is the third deaconess from this congregation.

GUELPH PRESBYTERIAL — At the Rally of *Guelph* Presbyterial, in *Fergus,* a panel of delegates from the Synodical Annual Meeting, gave an excellent account of that meeting. Dr. Glen, of Knox College, *Toronto,* spoke on "The Place of Women in the Church," at the evening session, and the soloist was Mrs. C. B. MacQuarrie, Mrs. George Booth welcomed the delegates.

St. Andrew's W.M.S. Auxiliary, *Guelph,* at their Thank-Offering meeting, presented an Honorary Membership and pin to Miss Phyllis Higinbotham, the presentation being made by Mrs. T. G. McMaster, on behalf of the Auxiliary.

The C.G.I.T. and Explorers Groups of St. Andrew's Church, *Guelph,* were hostesses to their mothers, and to the W.M.S. Executive, at a Mother-and-Daughter Banquet, which was prepared by the Daughters of St. Andrew's. The Programme following was arranged by the Leaders, Mrs. Gordon Townsend, Mrs. Forbes Thomson, and Mrs. Cliff Hall.

KINGSTON PRESBYTERIAL — Miss P. M. Macdonnell presided at the joint Thank-Offering Meeting of the three adult W.M.S. Auxiliaries of St. Andrew's Presbyterian Church, *Kingston,* when the Rev. Gordon Taylor, a recognized authority on this subject, gave an outstanding address on "Buddhism," whose followers comprise one-third of the world's population. Miss W. Gordon introduced the Speaker, and Miss Spofford was soloist.

NORTH BAY PRESBYTERIAL — The 44th Annual Meeting of this Presbyterial met in *Parry Sound,* with Vice-President, Mrs. D. C. Graham, presiding. The Rev. R. A. Crooks brought Presbytery greetings, and the Worship Service was conducted by Mrs. H. Barrett, *Parry Sound.* Miss Ruby Walker, Regional Secretary, led the Department Secretaries in an interesting panel discussion, and Mrs. D. C. Graham reported on the *Toronto-Kingston* Synodical Annual Meeting. Miss Mary Whale, Director of Overseas Missions was Guest Speaker and the soloists were Mrs. H. Barrett and Miss Carol Anderson. The Explorer Group, *Parry Sound,* sang "This Is My Father's World." The Rev. T. Dodds, *Burk's Falls,* installed the 1958-59 officers.

ORANGEVILLE PRESBYTERIAL—From *Caledon East, Claude, Dundalk, Grand Valley, Hillsburgh, Hornings Mills, Maple Valley, Markdale, Orangeville, Price's Corners, Priceville* and *Ventry* — 112 members attended the Rally of *Orangeville* Presbyterial in Knox Presbyterian Church, of *Horning's Mills.* "Deepening Our Discipleship" was the Theme, and Devotionals were given by Mrs. Crawford, Mrs. Jack Nichol, Mrs. A. Gorman, and Mrs. D. Everson, Mrs. R. Yokom, now in her seventies, sang two beautiful solos. Mrs. Fred Knox, on furlough from the *Bhil* Field in *India,* gave the address, and her daughters, Kay and Winnie, sang in Hindi. Problems were discussed, and much learned about our work, when Miss Ruby Walker, Regional Secretary led a panel discussion on questions raised by the Department Secretaries. Both Treasurer's and Literature Secretary's Reports showed real progress. Mrs. Harold Burke presented the Report of the Nominating Committee and Miss Walker installed the officers for the coming year. Mrs. R. D. Fraser is President.

TEMISKAMING PRESBYTERIAL — At the 46th Annual Meeting of this Presbyterial in Mackay Presbyterian Church, *Timmins,* Mrs. J. Stewart presided and the Devotional Period was given by Mrs. Crooks, of *Cochrane* and Mrs. Darling, of *Englehart.* The Rev. N. Sharkey, of Timmins, brought Presbytery greetings. The President introduced the Guest Speaker, Miss Mary Whale, Director of Overseas Missions, who told of her visit to the W.M.S. Missionaries in *India, Japan,* and *China,* and showed her slides of the work in those Fields. Mrs. Ruby Walker, Regional Secretary brought greetings from the Synodical, and spoke of the work of the Presbyterial. Mrs. William Reeves invited *Temiskaming* Presbyterial to meet in St. Andrew's Presbyterian Church, *Kirkland Lake,* in 1959. Dinner was served by members of the Marion Powell Auxiliary of the W.M.S. of Mackay Presbyterian Church, *Timmins.*

EAST TORONTO PRESBYTERIAL — At the joint Thank-Offering meeting at the Scott and MacBean W.M.S. Auxiliaries of St. John's Presbyterian Church, *Toronto,* Miss Jane Scott, noted Columnist and Author, was Guest Speaker. Mrs. J. C. Davies presided, and Mrs. Harley Johnston sang, accompanied by Mrs. Stanley Kerr. An Honorary Membership, in memory of Miss Mabel

Traill, was presented to Mrs. H. Waddington and a Life Membership, to Miss Jeanette Robertson.

Mrs. A. S. Curr, Supply Secretary on the Council Executive, was Guest Speaker at the Thank-Offering meeting of the Anna Cooper W.M.S. Auxiliary of *Willowdale* Presbyterian Church. A Life Membership and pin were presented to Mrs. Verna Armour, by Mrs. MacLean. At the Thank-Offering meeting of the W.M.S. Auxiliary of *Glebe* Presbyterian Church (Mrs.) Brigadier Charles Watt, of the Salvation Army was Special Speaker. Miss H. W. Arkley presided, and Miss Elizabeth Nisbet was presented with an Honorary Membership.

The Anna Thomas Auxiliary of the W.M.S. of *Westminster* Presbyterian Church, reports continued progress under the leadership of the President, Mrs. J. Richell. Membership and offerings are steadily increasing and regular supplies are contributed to the Bales. "We give thanks to our Heavenly Father for this fellowship together, and for the privilege of being co-workers with Him in this corner of His Vineyard," they write.

WEST TORONTO PRESBYTERIAL — The Three Sectional Meetings of this Presbyterial were—Section I, in *Collingwood,* when Miss Louise Reith, Director of Organization brought news of National Missions; Section 2, at *Knox Sixteen,* when Mrs. F. Knox, *India,* gave a graphic picture of work among the Bhils; Section 3, was the Annual Meeting in *Bolton,* when the Rev. Marshall S. Jess, B.A., pastor of *Bolton* Church, gave a stirring address on "Be Ye Steadfast." Miss Hilda Blackwell, Immigration Secretary told of welcoming New Canadians; Miss Marie Tew reported on the Synodical Annual Meeting, and Mrs. M. S. Jess was soloist. All of these meetings were well attended, and Mrs. W. J. Agar, Presbyterial President, brought greetings to each.

The Margaret Thomson Auxiliary of the W.M.S. of *York Memorial* Presbyterian Church, *Toronto,* joined the Evening W.M.S. Auxiliary, C.G.I.T. Explorers, and C.O.C. for a united Service in the Rowland Youth Centre. Mrs. R. Duncanson, Guest Speaker, told of the Church's work in *British Guiana*. The Student Minister of this Church, the Rev. G. Johnson and his wife, who soon leave for *Nigeria,* were presented with gifts from the Church and the W.M.S. Auxiliaries. Mrs. Bryce, Social Convener of the Senior W.M.S. Group also received a presentation, on the departure from this Church and district.

The Sloan Auxiliary of the W.M.S. of Parkdale Presbyterian Church, *Toronto,* received from the estate of the late Miss Leonie Pirch, a former member, a Legacy of $1,433.94, to be used, through this Auxiliary, for W.M.S. work. Four hundred dollars was given to the Christian Literature Secretary, Mrs. Cherry, for Christian Literature work; four hundred dollars to the Girls Missionary Home in *India;*

and the balance to the Missionary and Deaconess Training School, *Toronto*—$50 to be used annually as long as this sum shall last, for a Scholarship, to be known as the "Leonie Pirch Award," to a graduate of the School, who qualified under the rulings set.

The W.M.S. Auxiliary of *Strange* met at the home of Mrs. Norman MacMurchy, when the Guest Speaker, Mrs. W. J. Agar, President of *Toronto* and *Kingston,* spoke on "Stewardship." Guests were present from *Besa, St. Paul's* and *Eversley.*

The Mary Weatherall W.M.S. Auxiliary of Runnymede Presbyterian Church, *Toronto,* had a special interest in their recent programme on "The Korean Christian Church" because our own Presbyterian Missionary in *Korea,* Miss Jean Brown, was christened and reared in this congregation, and is their first member to dedicate herself to work in the foreign mission field. Her mother, displayed at this meeting articles sent from *Korea,* and read excerpts from Jean's Letters, which described the beautiful country and told something of the character of the people with whom she works. At the Social Hour, there was Japanese music, and Japanese refreshments.

MONTREAL AND OTTAWA

MRS. D. MASON MCLENNAN
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PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The C.G.I.T. of St. Andrew's Church, *Prescott,* held a Mothers-and-Daughters Banquet, which was sponsored by the Eliza Dowsley W.M.S. Auxiliary of that Church. Each mother received a pretty corsage from her daughter, and, with their leader, Mrs. A. J. Morrison, officiating, the W.M.S. Auxiliary presented Gold Seals and Life Memberships to Gail Armstrong and Wanda Dickey.

The Annual Meeting of *Brockville* Presbyterial was held in St. Paul's Church, *Winchester* with President, Mrs. Harold Graham, presiding, Mr. Fred Swan, B.A. of Knox College *Toronto,* the Guest Speaker, in his illustrated address "Our Northern Neighbours," told of his work among the Indians in *Ontario* and *Manitoba.* Mrs. Douglas Fry and Miss Mary Brown, were soloists. "The Stewardship of Prayer" was the theme of the meeting. Miss Frances Clark, Regional Secretary, spoke; reports from Departmental Secretaries were received; and Highlights from Synodical and Council Meetings were given. Delegates were welcomed by the Rev. Wm. Sutherland.

In *Ventnor,* a Public Speaking Contest for Children of all age-groups in the Presbyterial was held recently. The chosen subject was "My Church," and three children were awarded prizes of one week each at *Peace Memorial Camp, Lancaster.*

W.M.S. Auxiliary members from *Finch, Chrysler, Vernon, Win-*

chester, Dunbar, Chesterville, and *Morewood,* were present at the Thank-Offering Tea held at *Morewood,* when Mrs. John Bell, of *Finch,* spoke on "A Spiritual Holiday." Miss L. Feeley presided.

GLENGARRY PRESBYTERIAL — The Rally of this Presbyterial held in St. Andrew's Church, *Martintown,* was addressed by Miss Margaret Boyd, Regional Secretary, with Mrs. E. L. Blair presiding over a large attendance. Mrs. G. S. Lloyd was in charge of the Discussion Period. An Honorary Membership and pin was presented to Mrs. Robertson Millar by the Presbyterial, in appreciation of her faithful service, including writing the History of the Presbyterial.

MONTREAL PRESBYTERIAL — Please note, all Evening Department members of *Toronto-Kingston; Hamilton-London;* and *Montreal-Ottawa* Presbyterials, the Bi-Annual Evening Department Conference (Western Division) will be held in *Montreal* in May 1959. Start planning to attend.

The Evening Department of the W.M.S. of St. Edward's Presbyterian Church, *Beauharnois,* celebrated its 25th Anniversary, with an Anniversary Supper, and Mrs. Ronald Rowat, a native daughter of *Beauharnois,* the Guest Speaker. This group was started by the late Mrs. J. D. Anderson, and organized officially by Mrs. A. W. Pae and Miss Laura K. Pelton, all of whom set high standards, which the group has endeavoured to maintain. Eight of the original members are still active workers in the group. Mrs. I. M. Anderson, Past President of 25 years ago, has served as Vice-President of *Montreal* Presbyterial.

QUEBEC PRESBYTERIAL — The Annual Rally of this Presbyterial in St. Andrew's Church, *Sherbrooke,* was attended by 55 members from eight Adult Auxiliaries. Mrs. I. D. MacIver presided, and the Rev. Mr. Garland brought greetings from Presbytery, and also the Session of the Church. Miss Frances Clark, Regional Secretary for *Montreal-Ottawa* Synodical, was Guest Speaker, and Miss T. Crawford was soloist. The Treasurer reported an encouraging increase in givings. Reports from the Council, the Synodical, Annual Meetings were presented by Mrs. Mouland and Mrs. G. Macdonald.

The 25th Anniversary of *Riverfield-Howick* Evening Auxiliary of the W.M.S. was celebrated in *Riverfield* Presbyterian Church, with President, Mrs. Harold Robertson, welcoming the guests. Mrs. Harold Kerr conducted the Devotions, and the first Membership Roll, with the minutes of the first meeting of the Auxiliary, were read by Mrs. Floyd Gruer. The Guest Speaker, Miss Jessie Norris, of *Montreal* told of "Our Neighbours, The Japanese," and special music was contributed by Mrs. J. Bustard, Mrs. Murray McCartney and the Rev. Mr. Brown. A beautiful three-tier birthday cake marked the occasion.

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The Glad Tidings

OCTOBER
1958
VOL. XXXIV

MILLER SERVICES

From October's wealth of fallen gold
Earth is making a new year out of the old;
From the brown leaves tossed by the children's feet
She will fashion the Spring, and its blossoms sweet!

L.M.C.

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EDITORIAL

The Compulsion of Missionary Enterprise

By

THE REV. WILLIAM FITCH, M.A., B.D., Ph.D.

(Dr. Fitch, is the Minister of Knox Presbyterian Church in Toronto, and, before coming to Canada, he ministered to the congregation of Springburn Hill, one of the largest parishes in Glasgow, Scotland. He is noted for the strong evangelical character of his preaching, and his voice is familiar to many through the Radio Programme "Faith For The Day," which has given help and inspiration to a very large audience of regular listeners during the years of its presentation over CFRB.)

KENNETH LATOURETTE, one of the great Church historians of this generation, when writing about the sweep of Christianity across the Graeco-Roman world, commits himself to this verdict: "One of the most amazing and significant facts of history is that within five centuries of its birth Christianity won the professed allegiance of the overwhelming majority of the population of the Roman Empire and even the support of the Roman State. Beginning as a seemingly obscure sect of Judaism, one of scores, even hundreds, of religions and religious groups which were competing within that realm, revering as its central figure One who had been put to death by the machinery of Rome, and in spite of having been long proscribed by that Government and eventually having the full weight of the State thrown against it, Christianity proved so far the victor that the Empire sought alliance with it and to be a Roman citizen became almost identical with being a Christian.

How can we account for this? How was it that Christianity alone moved outside the pale of Judaism and attracted the millions of many races and cultures which composed the Mediterranean world? Obviously there is no simple answer. Many factors contributed to the triumph of the Christian Church. But one thing is certain. The triumph was secured by a Church which had accepted its missionary responsibility. The explosive dynamism of the New Testament fellowship was powered from hearts aflame with love for God. They went forth to the conquest of the world, for they were persuaded that Jesus Christ their Lord was the world's only Saviour. To be a Christian was for them by definition to be a missionary.

To the careful student of the periods of massive advance of the Christian Church, as well as of the periods of recession which tragically the Church has known, one thing is abundantly clear. The forward surges and the periodic declines are not incidental or haphazard. On the contrary. It is no oversimplification of the case to say that when the disciples of the Lord have most fully accepted the implications of their missionary faith, and the challenge of total commitment to His perfect will, then have the gifts and graces of the early Church been most frequently seen. A missionary Church is a vital Church. The Christian who is not committed to the causes of foreign missions is a contradiction in terms. Following Christ means following Him "into all the world."

Let me list some of the great Christian compulsions to missionary enterprise—

1) First of all there is *The Compulsion of Conviction.* It must be granted that too often in the past emotional rather than rational motives have been advanced to support missionary commitments. But any emotion that does not rise from deep conviction will be short lived. Christian conviction demands completeness of commitment. I do not see how anyone can face the fact of Jesus Christ; the fact of the universality of His Gospel; the fact that the Cross is for all men and that Christ died for the sins of the whole world; the fact of the universal attractiveness of Jesus Christ — that He is the Christ of India as He is the Christ of China, the Christ of the Anglo-Saxon and the Christ of the Negro, the One in Whom all frontiers dissolve — the fact also of the universal need of every man that Christ is the answer to that need; I cannot see how any man can be convinced of these things and not be a missionary. This is the very logic of the faith. Reason demands of the Christian that he be a missionary.

2) Then there is *The Compul-*

sion of Obligation. Paul puts this very pointedly when he writes to the church in Rome. He says: "I am debtor both to the Greeks and the barbarians, both to the wise and to the unwise, so, as much as in me is, I am ready to preach the gospel to you that are at Rome also." When Paul says: "I am debtor" he isn't indulging in rhetoric. This for Paul was plain fact, and deadly serious fact at that. He wants to reach Rome. But his desire is not the only compulsion. For him it was simple duty that he should get there. Mankind is on his heart and he knows himself to be in debt to all men, to Jew and to Greek, to bond and to free. Like a consuming flame within his breast, this sense of debt hounds him on. All the numberless masses of men and women, in the market, in the fields, along the great Roman highways, over the ranges, and in the regions beyond, they all claim him. Their voices reach him in visions of the night. Their faces haunt him in every village and city. He is debtor to all men. When from the hand of his Lord he had received the bill of pardon that cancelled out all debt of his sin, he had at the same time received the bill of his indebtedness to his brother-men. It became therefore a matter of absolute obligation to share the Gospel with the whole wide world. It was a simple matter of a debt from which there would be no release this side of the grave. It is this that makes Paul the missionary.

"Yes, without cheer of sister
or of daughter,
Yes, without stay
of father or of son,
Lone on the land
and homeless on the water
Pass I in patience
till the work be done."

Is this a note that has been lost from the Church of today? I wonder how many members of our Presbyterian Church in Canada there are who have accepted this bill of obligation from their Lord, and are endeavouring to meet it? Too often one gathers the impression that this is something which can be taken or left at will, a branch of specialization for which only a few need try to qualify. God forgive us if we are so far removed from the spirit of the gospel. God give us a fresh reminder that our gospel is a sacred trust and that it is our duty to give it to all.

3) Here is a third great motive to missionary-mindedness. — *The Compulsion of Christian Vision.* "Where there is no vision, the people perish." George Matheson, who has left to us so many sacred things including the hymn "O Love That Wilt Not Let Me Go," once wrote in a letter to his congregation: "I am not fit for this world until I have seen the other world; I must go up to the mount e're I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the sea were it not for

the sight of the sea. Roll in, then, thou great sea! Roll in upon the hot sands of time and lave the thirsty land."

Christian vision is one of God's greatest gifts. It means seeing all things as God sees them. Josephine Butler looked out on her generation and saw the bitterness and the shame of the cities of England and she wrote: "One thing we know, and that is, that all this cruelty and sin, this blinding and misleading of souls, this selfish profligacy, this slaughter of the innocents, this organized vice, this heavy oppression, is hateful in the eyes of the Holy God, and we know that it must perish before the light of His countenance when the arm of the Lord shall be revealed and when His own arm shall bring Salvation. Even out of the depths therefore we praise Him, and we rejoice for the day that is coming." This is vision. It was the vision of darkest England that moved William Booth to spend and be spent for its salvation. Vision of this kind makes God and Heaven and holiness real. Vision of this quality makes a man sing with Christ-like compassion:—

"Far far away in heathen
  darkness dwelling
Millions of souls
  forever may be lost
Who, who will go,
  salvation's story telling
Looking to Jesus
  counting not the cost."

4) Then there is of course *The Compulsion of Commission.* Jesus said to His disciples: "Go ye into all the world and preach the gospel." Not to go, is to disobey the Lord. Not to go, is to neglect our bounden duty. The word of the King is that His servants serve Him throughout all the earth. In these words of the Great Commission the disciple has his marching orders. He disobeys at his peril.

Someone has said that a separated, consecrated life is foolish enough to depend on God's wisdom; weak enough for empowering with His strength; base enough to have no other but God's honour; despised enough to be kept in the dust at His feet; nothing enough for God to be everything. It was this spirit that made Henry Martyn say: "Now let me burn out for God." It was this spirit that made Robert Murray McCheyne write: "God, hold me on with a steady pace." And this spirit is the hallmark of the true missionary.

"Thy vows are on me, Lord,
  to serve Thee truly,
Love perfectly, in purity obey.
Burn, burn O fire, O wind,
  now winnow throughly,
O sword, awake against the flesh
  and slay."

5) But the sum of all the matter has not yet been spoken. The final compulsion to missionary enterprise is of course *The Compulsion of Love.* When Mary breaks the ala-

baster box of ointment and gives her all, she does so because love has conquered. "To whom much is forgiven, the same loveth much." Others call it waste. Christ knows it for what it is and accepts love's sacrifice. And when you and I begin to share something of such a love for our Lord, there will no longer be any question mark concerning the Church's mission. Our response will most surely also be:

"Here, Lord, I give myself away,
'Tis all that I can do."

* * * * * * * * *

THANKSGIVING CREED

I BELIEVE that God is my Heavenly Father, and that I am His Child.

I BELIEVE that to me "His mercies are new every morning" and that "He daily loadeth me with benefits."

I BELIEVE that in return I should daily load Him with thanksgiving and prove my gratitude with thank offerings.

I BELIEVE that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I BELIEVE that He wants to use my time, my talents, my prayers, my means, to this end.

I BELIEVE that by His Holy Spirit He will enable me to consecrate my all to Him.

Selected

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In Remembrance

Mrs. James Wilson	Skeene, Ontario	Peterborough Presbyterial
Mrs. James Hepburn	Durham, Ontario	Saugeen Presbyterial
Mrs. C. Folliot	Meadowvale, Ontario	Toronto East Presbyterial
Mrs. Andrew Grant	Unionville, Ontario	Toronto East Presbyterial
Mrs. Thomas McBean	Morriston, Ontario	Guelph Presbyterial

PRAYER

"Our Father, Which art in Heaven"

(This prayer was used as part of a Service of Worship prepared and led by Miss Louise A. Reith at one of the sessions of the 1958 Annual Meeting of the Department of Overseas Missions of the Canadian Council of Churches. We are grateful to Miss Reith for permitting us to share it with our readers.)

We Pray — "Our Father Which art in Heaven"

Help us, our Heavenly Father, to realize the wonder of Thy Love which permits us to call Thee Father.

We Pray — "Hallowed be Thy Name"

As we come to Thee as children to a father keep us ever mindful that Thou art the high and holy, omnipotent God, and may we, holding that Name in reverence, ever hallow it by word and in deed.

We Pray — "Thy Kingdom Come"

Make us realize, our Father God, that by praying these three words we commit ourselves to work, and witness as worthy messengers of the King of kings.

We Pray — "Thy will be done on earth as it is in Heaven".

Guide our thoughts and our actions that we may do Thy will and lead others in Thy Way.

We Pray — "Give us this day our daily bread"

Help us to see the needs of the world family, and to desire to share our plenty with those who are in want wherever they may be.

We Pray — "Forgive us our debts as we forgive our debtors"

Give us clear minds and understanding hearts to see behind seeming wrongs, the reasons for them. Give us the will to understand — that understanding, we may forgive, as we expect that Thou in Thine infinite mercy will forgive us.

We Pray — "Lead us not into temptation but deliver us from evil"

Help us to face the problems of life with courage, and to be strong in our witness for the right.

As we say — "For Thine is the Kingdom, the Power and the glory forever"

May we know as never before that Thine is the Kingdom, and that all who trust in Thee will be given strength to undertake the service Thou dost ask of them.

"Teach us good Lord, to serve Thee as Thou deservest
— to give and not to count the cost,
— to fight and not to heed the wounds,
— to toil and not to seek the rest,
— to labour and to ask for no reward save that of knowing that we do Thy will".

Through Jesus Christ our Lord — Amen.

Your Prayers are asked

—As the Thanksgiving season approaches let us give thanks to God for continued blessings and for opportunities to serve individually as a Society.

—That the seed sown during the past summer by our National missionaries on the Vans, in camps and remote places — wherever the Gospel of Jesus Christ has been proclaimed — may take root and bear an abundant harvest.

—For Miss Agnes Hislop as she returns to work in the Bhil field, India. Pray that she may be sustained in health and strength to give leadership to the Christian men and women in church and school work and in the women's fellowship.

—For Miss Audrey Prendergast, who is going as a new missionary to Ludhiana, a large Christian hospital in Northern India. Pray that as she leads the young nurses in their academic and practical training she may be led to strengthen them as Christian nurses.

—For all who attended the W.M.S. Training Centres, both in Belleville and Regina, that they may carry into their daily lives, and into their Community and Church activities, the understanding leadership, help, and spiritual insight received at these Sessions, so that all the lives they may touch in the days ahead may feel also the benefit, and the meaning, of those hours of fellowship together.

—For the leaders of all the nations of this world, that they may find guidance in their own lives, and in the grave issues which confront them, and that they may earnestly seek, in all they do, to bring about that true world-brotherhood of every race and creed, which alone, through God, can bring peace to this troubled earth.

The Church at the Brussels World Fair

by LEETA McCULLY CHERRY

I WAS FORTUNATE enough to be on the beautiful grounds of the great World International Exhibition at Brussels, in Belgium, on a Sunday —on Sunday, July 6th as a matter of fact, just three days after stepping aboard the big T.C.A. Overseas plane at Malton Airport, Toronto— and one of the very first things I wanted to do, of course, was to find the Protestant Pavilion and Exhibition, that amazing little Protestant Church which was founded on prayer, and built on faith, by the small minority of Protestants in Belgium—a mere 75,000, out of a population of 8,000,000 people— but such a strong little group that their tenacity and determination enabled them to make certain that the Protestant Churches must be, and would be, well represented at this Brussels World Fair, as well as the Roman Catholic Church, whose plans, they knew, called for a large and handsome building of some 153,000 square feet, to be erected on a fine plot of 13,500 feet, on the main concourse of the Fair!

It was not difficult to find, on that sunny Sunday afternoon, because the beautiful little Protestant Pavilion, built entirely of glass and aluminum, was also located on that main concourse, almost in the heart of the wonderful Fair, and just across the way from the huge Roman Catholic Pavilion. The large shining spheres of the famous Atomium, which was the Theme of the whole Brussels Exhibition, gleamed clear and high against the sky above them both, and its own three white crosses (the triple three-in-one Cross) shone pure and beautiful atop the 65-foot pylon which distinguished the Protestant building. It was a most worth-while experience, indeed, to step inside that cherished place of Protestant worship; out of the thronging world of wonders and excitement without, and away from the surging crowds of every race, colour and clime who were exploring the highways and byways of this tremendous World Fair; and there to find in progress, in the lovely circular Chapel, a well-attended Service of Worship—a German congregation and Pastor at this hour, although Services in five languages were conducted there every day of the Fair—and to hear the familiar, swelling melodies of the good old Hymns so well beloved of all Protestant faiths.

Every day these Services were crowded, and every day since the opening, hundreds and hundreds of interested people from all over the world, stepped aside from the myriad attractions of the tremendous Exhibition to seek this little Protestant Chapel about which they had all heard so much in its time of planning, and to join, in their own languages, in the devout Services; to look at the many interesting displays of the Ecumenical Exhibition; and to listen to one of the many volunteer Guides who were on duty each day, from ten in the morning until seven in the evening, to explain the purpose, the reason, and the meaning behind it all.

Perhaps it was particularly beloved, this small shrine of Protestant faith and devotion, because it was so truly an international ecumenical undertaking, both in its concept, its building, and the carrying-out of its daily Programmes. So many people had helped with it; hoped and prayed for it; joyed in its opening; and worked to make its influence felt in the most far-reaching and fervent way! The funds for its building came from eleven nations—among them New Zealand, Switzerland, Germany, the Netherlands, France, Scotland, the United States and Canada—all the money sent in love, admiration, and support, for those dedicated Belgian Protestants, who, after buying the plot, could raise no more than $20,000, yet went ahead in faith, with this project for God's Work, which needed $235,000 to complete. And not only financial help flowed in! The lovely five-coloured plexi-glass windows came from Switzerland; Belgium and Luxembourg provided the wrought iron; the aluminum walls came from England; the floor tiles from Italy; and the wall decorations from Germany. Indeed the materials for this well-built, prefabricated building came from nearly every country in Western Europe!

Holland was particularly helpful and generous. Not only were the window frames, and all the chairs, a gift from the Netherland, but the story behind the fine organ is particularly touching. One of the Churches in Holland, most severely damaged by the flood of a year or so ago, had been promised the gift of an organ to replace the one de-

The Lovely Circular Chapel in the Protestant Pavilion stroyed, to be purchased through the Relief Funds. At last, the organ was ready for them—but one was also very much needed for the Protestant Pavilion at the Brussels World Fair! So, their long-expected organ was at once loaned to the Protestant Pavilion for the time of the Fair, and its sweet tones have led the singing there in all the Services of Worship and the singing to God's glory in many different tongues! It was a Netherland Publishing House, too, which printed, free of charge, all the literature used; including the liturgy; a booklet of 45 Hymns in four languages; a brochure on Belgian Protestantism; a guide to the Ecumenical Exhibit; and a pamphlet by Pastor Fagel, "The Nature and Destiny of Many."

The day after the opening of the Pavilion on April 20th there arrived an unexpected gift from the Churches of Honolulu—a very beautiful carved head of Christ. The pastor of Central Union Church in Honolulu, who was visiting in Brussels, delivered the carving, and the fine message which accompanied it—"The Prayers of all Christians of Hawaii are with your people in your understanding Protestant witness to the entire world. The faith that you and Belgian Protestants have shown is an inspiration to Christians everywhere. Here in the Hawaiian Islands, we have been particularly moved by the story of your Protestant Pavilion; the funds from our Community Lenten Services have been given for a bas-relief carving of the head of Christ, in native Hawaiian wood, by an outstanding Island artist. The entire community has shared in this project that we might send this carving to the Protestant Pavilion, as a symbol of our Christian fellowship." On the carving, which is most sensitively done, and greatly admired by all who see it, is a silver plaque saying "To the people of Belgium, our warmest Christian Aloha! The Honolulu Council of Churches, Hawaii."

At the opening Ceremonies of the Pavilion, on April 20th, Pastor Pieter Fagel of Brussels, who was the Director and moving spirit behind this Pavilion and Exhibit, which was initiated by all the Protestant Churches of Belgium, told of being asked, many times, and by many people—"Who, for goodness sake, will ever go to church at a World's Fair?"—Pointing to the crowded Chapel filled with 700 seated worshippers; with crowds standing in the aisles; children seated on the floor around the raised altar; crowds from all over Belgium; many visitors from abroad; and so many turned away because they could not get in, he said simply—"Here you can see the answer to that!" And that answer continued all through the Fair, and will continue until the Fair closes the end of this October. And then, this whole beautiful little building is to be transferred to a plot of ground near Brussels, to become Belgium's only Ecumenical Retreat Centre, and there fulfil its faith-supported destiny. It would be impossible to say just how dear and precious to the Protestants of Belgium is this building with its modern circular Chapel and huge copper cross, because it is actually the first *new* Church they have ever worshipped in. "Most of our people have old re-modelled buildings," said Pastor Fagel. "When two of our Belgian women first looked at it, they said —"We are ecstatic!"

When the Pavilion was dedicated it was in these words—"This Pavilion is being dedicated by God's people in the midst of the Brussels International Exhibition for the only purpose of manifesting and proclaiming in the world today, the presence and the love of God. We are here assembled to dedicate this sanctuary and entire building to the glory of God the Father; to the honour of His Son; to the praise of the Holy Spirit. We therefore set apart this building for the worship of God Almighty; for the proclamation of the Gospel of Jesus Christ; for the service of all men under the guidance of the Holy Spirit; calling upon the name of Jesus Christ—'For there is no other Name under Heaven given among men by which we must be saved.' " Pastors of the German Evangelical, the Anglican, and Dutch Reformed Churches, and Dr. Howard Schomer, of the World Council of Churches, took part in the Dedication Service, in English, French, German and Dutch.

Pastor Fagel, in his sermon said "Our most important reason for being here is that we have a message for everybody, and when millions come to a definite place, the Church has to be there. We have to preach the Gospel, for there is no salvation, and no happiness without Christ. Therefore, you will see in the exhibition that we have prepared, not so much about what the Church should be doing, but rather what Christ is doing for us. It is a visual preaching of the Gospel. In the centre is Jesus Christ, the Light of the World. Without this light of love, the world is dark and cold—even the huge Atomium is cold in itself. But right at the foot of this Atomium is this little Chapel, filled with the light and love of God, for Whom we have built this whole Pavilion. All that we have done, and will do, in our Pavilion is not to glorify ourselves, but to the only glory of God."

Daily worship has continued in the Chapel, with its light oak Communion table and plain brass Cross, and two beautiful mosaics have clearly presented their message to thousands who looked upon them with real interest — one, representing the peoples of the world toward whom the Word of God is directed; the second, a huge figure of Christ, done in natural hard stone, by the Swiss artist, Peter Siebold. The Ecumenical aspects of the Pavilion were very informative and noteworthy. Designed by Pastor Kurtz, the exhibit traced the founding of the World Council of Churches, and the work its member Churches carry on through it; the work of the Y.M.C.A. and the Y.W.C.A.; the World Student Christian Federation; and the United Bible Societies. At the weekly Friday night "Ecumenical Hour," leading Church choirs and musicians took part, and outstanding Church leaders such as Dr. W. A. Visser't Hooft, Geneva, Switzerland; Dr. Martin Niemoeller, Germany; M. Jean Rey, Belgium's Minister of the Interior; and Dr. Theodore Adams, President of the Baptist World Alliance, were heard.

A special "Layman's Week" was held in August, whose theme was "Partners in Christ." There were morning Worship Services and Afternoon Discussion Groups, and the topic for the Sunday Evening Service was "The Bible Challenges The Layman." One Group discussed "Laymen Witnessing at Work," and the concluding Service dwelt on "Christ's Claim on Laymen." There was an Organ Recital by Frau Hildegard Rauch, of Munich; a Song Recital by Gudmunda Eliasdotter, of Iceland; Dramatic Readings, on "Christianity and Imagination," by a well-known Danish artist. This special week was planned by a Washington Committee, composed of prominent Protestants from ten countries, with Chairman, Miss Ella Harllee of Washington, head of the Department of Radio and Television of the National Capital Council of Churches, and it included Miss Mary Duthie, of Canada, who is Public Relations Officer for the Y.W.C.A.

Oh yes, indeed, the Bible, and the Protestant Mission, was very much in evidence, and very much appreciated, at the World International Exhibition in Brussels! While this Protestant Pavilion was the *only* place solely devoted to the work of the Protestant and other non-Catholic Churches in the Ecumenical Movement, other religious aspects were at the Fair, too. The Belgian Protestant Missions, representing a million Protestants, were wonderfully presented just across the street, in the big Belgian Congo and Ruanda-Arundi Hall. Congolese Christians in native costumes were there to answer questions; ten different national workers arriving by plane every week from the Congo; and a splendid Congolese Choir, not only gave concerts on the grounds, but in some of the Belgian Churches as well. The Belgian Bible Society was also represented there.

The exhibit of the United Bible Societies, however, was near the United Nations Pavilion, and a huge display board, 30 feet wide and 45 feet tall, representing the open Bible, was the focal point. Lighted with hundreds of bulbs, Bible verses in several languages flashed on and off this Board every day of the Exhibition. The Protestant Church in Germany had exhibits in all sections of the German Pavilion; a stained glass window, and display cases, in Switzerland's Pavilion represented the Swiss Protestant Churches. The French Protestant Federation was represented in the French Pavilion; and Churches of Finland and Austria had displays in their national Pavilions.

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W. M. S. TRAINING CENTRES 1958

by LOUISE A. REITH, M.A.

THE MONTH of July, 1958, saw two W.M.S. Training Centres in progress,—one in Albert College, Belleville, Ontario, for the Synodicals of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London; the second in Luther College, Regina, Saskatchewan, for the Western Synodicals of British Columbia, Alberta, Saskatchewan and Manitoba. For the Eastern Synodicals it was the second Training Centre of its kind; for the Western Synodicals, the first.

This year no financial assistance was given to enable representatives to attend the Belleville Training Centre. It was therefore particularly gratifying that 59 women, representing 21 Presbyterials, gathered in Albert College. The Presbyterial having the largest representation was Brockville which had 9 present. East Toronto had 8.

For the Western Training Centre, the cost of one representative from each Presbyterial and Synodical was provided. Forty women represented 14 of the 16 Western Presbyterials. Brandon Presbyterial had the largest delegation with 7 present.

Therefore 99 women from 35 of the 44 Presbyterials within the Women's Missionary Society, W.D., endeavoured through the days spent together to become better fitted to carry out their responsibilities as individual Christians, and as officers and leaders in their local areas.

The central place at each Training Centre was given to Bible Study, which at Albert College was under the leadership of Mrs. A. John Coleman of Toronto, and, at Luther College, of Rev. Stuart B. Coles, Secretary for Lay Studies of the Presbyterian Church in Canada.

At Albert College the Bible Study was based on the Acts; at Luther College on the Gospel according to St. John, using the book by D. T. Niles "Reading the Bible Today." At both Centres leaders and students worked earnestly together to find the meaning of the Bible for people today, and how best, as groups and as individuals, we can study the Bible most effectively. It is certain that the majority of those who shared in the Bible Study courses returned home more conscious of their responsibility as Christians, and determined to continue a more thorough study of the Bible.

While the Training Centres are planned and carried out under the general direction of the Organization Department, the Directors and members of staff from all departments—National, Overseas, Organization, and Publications — co-operated in presenting a comprehensive picture of the Society's work in Canada and in other lands; the books and materials available for the use of all age groups, and the methods by which the most effective use could be made of the materials.

Officers and leaders attended the daily Workshops provided for officers and leaders responsible for Children's, Girls' and Adult Work in their home churches, Presbyterials, and Synodicals. The "Workshops" were accurately named, as much hard work was done on assignments. The demonstrations presented showed that the work had not been in vain.

Noon hour "W.M.S. T.C.-T.V." programmes presented a period of relaxation, while considerable information was gained in a very easy way. Evening programmes brought up-to-date information concerning the Society's work in Canada and other lands, presented by National and Overseas missionaries.

All who were present appreciated the messages brought on the opening night at Albert College by the Rev. R. D. MacLean of St. Andrew's Presbyterian Church, Belleville, and at Luther College by Dr. N. D. Kennedy of First Presbyterian Church, Regina.

The Christian Church around the world today is emphasizing, over and over again, the need for trained leadership; the need for all who share in the Church's work to take advantage of every opportunity to fit themselves to be better leaders wherever their responsibility lies. It is hoped that the 99 who showed such interest in, and concern for, the Church's work at the Training Centres in 1958 will carry home with them, and continue to have, the enthusiasm they evidenced at the Centres, and that through them others will be sparked to a recognition of responsibility and a similar enthusiasm and zeal.

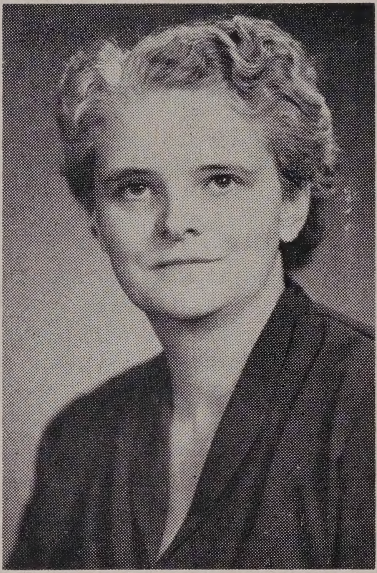
A MOUNTAIN MEDITATION

Who knows a mountain?
One who has gone
To worship in its beauty
At the dawn:
One who has slept
On its breast at night;
One who has measured
His strength to its height;
One who has followed
Its longest trail,
And laughed in the face
Of its fiercest gale;
One who has scaled its peak
And has trod
Its cloud-swept summits
Alone with God!

(Ethel Romig Fuller)

SPECIAL MISSIONARY TO JAPAN

FOR THESE few months, Miss Ada Adams has joined the Overseas staff of the Women's Missionary Society (W.D.). As many of our members know, Miss Adams went to Japan in July to attend the World Council of Christian Education. The Overseas Department of your Society asked Miss Adams to spend a few months with Miss Jean Brown as she begins some work with the Korean Church in Japan. Miss Adams, who has given our own Church such splendid leadership in Children's work and who is familiar with the Overseas Mission work of our Church, will work with the Korean people and Miss Brown on plans for the development of work among the women and children in that Church. The Overseas Department is grateful both to Miss Adams and the Organization Department for this period of time which Miss Adams is giving to our work in the Korean Church in Japan.


MISS ADA ADAMS

REPORT FROM MISS JEAN BROWN

The start that I had on the language during my two terms at the Seoul Language School was invaluable, as I have been able to set up a course of study for myself with the help of Mr. Na. Now I am benefiting from private instruction, as my teachers make me go as fast as I can, and we converse all the time in Korean. Once a week Miss Pak takes me visiting. I enjoy getting into the homes and meeting all sorts of people, although I usually have difficulty following the conversation. I read a Bible story that I have studied with her.

So far I have managed to read two talks that my informant has helped me prepare—one a greeting that I read in several churches, and the other a greeting for the Bible Women's conference. However, it will be a long time before I feel at all fluent in Korean. I have also read the Scripture once at the morning service in Pastor Ki Sun Cho's church.

I have been conducting an English Bible class once a week at Pastor Ki Sun Cho's church, which I have enjoyed very much because of the contact with the students and the study involved, and also because I enjoy being able to teach again. However, because of the pressure of administration work, I am afraid I shall have to give this up. I am trying not to let the administrative work interfere with my language study, although sometimes it does, and consequently I have neither the time nor the energy left for anything else.

Early in May, I spent one day at a Young People's Leadership Training Camp at the new Korean Christian Centre at Yamashina. It was good to meet such a fine group of young people, although the usual barrier arose between us: the young people speak Japanese rather than Korean, and I was unable to participate much in the conference. I am hoping to start studying Japanese one or two days a week next winter so that even if I cannot speak the language well, I shall at least be able to understand what is going on in Young People's meetings and Sunday School.

Later in May I attended the first meeting of all the Bible Women of the Korean Church in Japan. It was a wonderful time of fellowship together, and for me to get to know the Bible Women better. During the discussions they asked me all kinds of questions about how things are done in the Presbyterian Church in Canada. I felt that they were using that opportunity to enlarge their vision beyond the local congregations, in which they are so involved. My only regret was that I could not understand everything they were saying, as the older Bible Women were speaking out of their long and rich experience in the Christian faith.

MISS JEAN BROWN

After being back in Japan a few months, I realize more all the time what a necessary preparation my time in Korea was for my work among the Koreans here. It has given me a common basis of understanding with them, and though I developed a great love and sympathy for their country, I can understand how the greater security of life in Japan keeps them in this country. The question I am exploring now is that of the desire of the Koreans in Japan to maintain themselves as a separate national entity, even though the younger generation is becoming Japanese in outlook, though not in nationality. One expression of this problem that affects me personally is the desire of the Koreans for me to become fluent in Korean before I start studying Japanese. The foreigner can give no quick or easy answer, but must get to know all levels of the people and talk to them in their own language before beginning to approach an understanding of the question.

It is my prayer that during this time of language study and administrative work some of the barriers between the Koreans and the Canadian may be broken down, and that real understanding will develop so that we can work well together in the future. Our oneness in Christ gives us a firm basis for fellowship. Although I am here to do some teaching, I have learned much from the Koreans both here and in Korea, and my respect for them increases all the time.

AN EARLY GREEK PRAYER

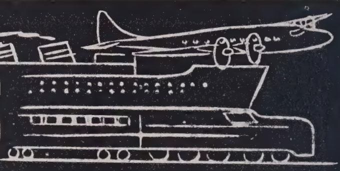
(written over 2,000 years ago)

May I be no man's enemy, and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest to me; and if I do, may I be reconciled quickly. May I never devise evil against any man; if any devise evil against me, may I escape uninjured, and without the need of hurting him. May I love, seek, and attain only that which is good.

May I wish for all men's happiness, and envy none. May I never rejoice in the ill fortune of one who has wronged me. When I have done or said what is wrong, may I never wait for the rebuke of others, but always rebuke myself until I make amends. May I win no victory that harms either me or my opponent. May I never fail a friend in danger. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle, and never angry because of circumstances.

(Translated by Mr. Gilbert Murray, noted British classical scholar, author of "Four Stages of Greek Religion".)

Comings *and* Goings

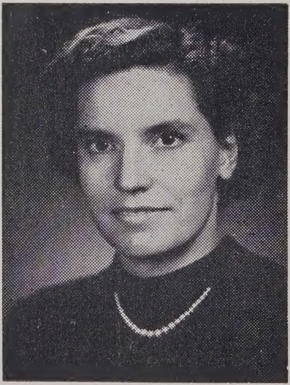


OVERSEAS

MISS AUDREY PRENDERGAST, REG.N., sailed for India in late August. At the time you are reading this, she will be taking up duties in Ludhiana Christian College, Ludhiana, India. She has been appointed to work in the School of Nursing there to teach preventive medicine and industrial nursing.

Miss Prendergast was designated in Knox Church, Toronto, August 6th, by East Toronto Presbytery. She is going out as a member of the Overseas staff of the Women's Missionary Society (W.D.). Knox Church, Toronto, is sharing in her support financially as well as in interest and prayer.

MISS AUDREY PRENDERGAST



MISS AGNES HISLOP

MISS AGNES HISLOP will leave Canada in mid October to resume her duties as evangelistic missionary in the Bhil field, India. Miss Hislop, whose home is Meath Park, Saskatchewan, has spent her furlough in study and deputation work.

MISS MARGARET NEAR

MISS MARTINE JANSEN VAN BEEK

NATIONAL

Early in September MISS MARGARET NEAR, B.A., began her furlough study at the San Francisco Theological Seminary, San Anselmo, California. For several years Miss Near has been serving in the Chinese congregation in Toronto.

MISS MARTINE JANSEN VAN BEEK, who graduated from the Missionary and Deaconess Training School in the spring of 1957 and has been studying for the past year at the School of Social Work, University of Manitoba, commenced her work under the Presbytery of West Toronto the latter part of August.

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"A noble life is not a blaze
of sudden glory won,
But just an adding up of days
In which good work was done."

(This verse was found in Ethel Burkwall's Bible, after her death, in her own writing. Mrs. Burkwall, who died in 1957, was a Missionary of the W.M.S. (W.D.) from 1911 to 1937, most of that time in China.)

WHAT IS THE BIBLE SAYING TO US?

by LOUISE A. REITH, M.A.

THIS YEAR, as we think particularly of the work for which the Women's Missionary Society is responsible among the peoples of Canada, it would be well for us, as professing Christians, to think of our own individual Christian witness to our fellow-Canadians.

Those who attended the W.M.S. Training Centres at Belleville and at Regina this summer were made very conscious in the Bible Study periods of the need for all professing Christians to be able to express the message of the Bible in terms which people can understand. To do this we first of all need to study the Bible ourselves, and seriously think of what it is saying to us. To some of us the words of many passages of the Bible are very familiar. Yet, as we found this summer, it was not easy to put into our own words just what certain familiar verses in the book of Acts were saying to us. We found it helped to read J. B. Phillips' translation of Acts—*"The Young Church in Action"*—to discuss the meaning with others, and to try again. Many have found J. B. Phillips' translation of the Gospels, and of St. Paul's letters equally helpful.

During the days ahead let us, as individuals, resolve to read our Bibles more seriously and try to think of the meaning for us of what we read. It would be valuable to come together as Bible Study groups to read and discuss. Two small books which would be of help both for private reading and for group discussion are:

Reading the Bible Today by D. T. Niles—This book, as it states, "deals with one problem only: how are we today to read the Bible as the word of God spoken to us today?"

The Unfolding Drama of the Bible by Bernhard W. Anderson—containing eight studies introducing the Bible as a whole. Of this book it has been said: "This masterful condensation of the Biblical revelation achieves the author's purpose to introduce the Bible as a whole and to urge the importance of reading it not as a textbook but as a letter from God with your personal address on it."

These books are available for 50c each from the W.M.S. Publications Department, Room 800, 100 Adelaide St. W., Toronto 1, Ontario.

In the programme packet for 1958-59—*W.M.S. News—National Edition*—there is a small booklet which contains three discussions on

"The Place and Influence of Women in the Old Testament." We hope that you will use these discussions in your groups, at meetings other than those at which you discuss the work of our Church in Canada. As you think of how some of the women of Old Testament times influenced their families, their communities and the nation, think also of the need today for Christian women to influence their families, their communities and our nation for good. In order to be such an influence for good we need to think of what the Bible is saying to us today.

That Family Feeling!

Do you possess it, I wonder — that true "family feeling" in your Church life which makes you "one" with all the efforts and interests in that Church; which wakens within you the true desire to enter into and help with every angle of the work which is being done within your Church? There are many ways to test the answer to that question! For instance, as one of the subscribers and readers of our W.M.S. magazine, "The Glad Tidings" has it occurred to you how greatly you can help to rouse interest in these "written words" among the members of your Church by talking about them; by frequently passing on to others bits of information found in its Articles and Pages? Never forget that in a Church, as well as in every other avenue of life in this day and age, the "written word" becomes of special importance, not only in conveying and impressing ideas to a much wider extent and area than even the human voice can do, but in fostering the family feeling, the sense of togetherness and belonging, of being a part of, and well informed about, all of the work every part of your Church is doing throughout the whole world. You will really be doing a service to your Church, and to your fellow-members, as well as to the Women's Missionary Society of our Church, if you seek for opportunities as often as you can, and in the right places, to ask — "Did you see that Article about . . . . . . in the last 'Glad Tidings'? Try this out for yourself this Fall, won't you?

JUST A FEW LEFT!

As long as the quantity lasts, "Successful Socials for Young and Old" by May C. Smith, is available from this Department for the cost of postage and parcelling alone—10c.

"THE GENEVA GROUP"

by ISABEL HUNTER

(Here is the story of a very remarkable and unusual Group, and of a noteworthy Anniversary! "The Geneva Group," which is both inter-Church and inter-denominational, celebrates this month its 25th Anniversary, and has built up through those years an outstanding record of achievement, not only in enduring Christian fellowship, but in their strong support of W.M.S. work in all its phases. The warm congratulations of our Society go out to this splendid group of workers, with all good wishes that the years ahead may be as productive and worthwhile in their "Service for the King," as have the years gone by. The Editor)

TWENTY-FIVE YEARS AGO, in Toronto, members of the Young Women's Department of the Women's Missionary Society were attending leadership training lectures given by Miss L. K. Pelton, who was Young Women's Secretary at the time. A group of C.G.I.T. leaders, who were not yet members of the Young Women's Department, heard of the lectures and were so keenly interested that they made enquiries about having the studies made available to them. Thus it was that fourteen enthusiastic young leaders met in the home of Miss Nellie Smith, of the W.M.S. Staff, and carried on a series of studies during the winter months. The subject chosen was not a simple one. The girls wanted to dig down into the background and teaching of the isms that were rearing their heads in the world of a quarter century ago. No better leader could have been found than Miss Pelton, and Miss Smith offered her encouragement and help when she continued to make her home available as a meeting place.

When the girls completed their first series of studies they expressed a desire to continue to meet for study. The members represented several churches in the Toronto area, and borrowing the thought from the headquarters location of the League of Nations, which had figured largely in their studies, the girls decided to call their inter-church group the "Geneva Group." The girls were agreed that they did not want a formal meeting, but they did want each meeting to consist of worship, study and discussion. Business procedure became a "diary" and could contain anything that was said during the evening. Officers were not elected but, in a variety of tricky ways of drawing names from a hat, you might become an office-bearer or relax as an ordinary member at the December meeting each year. No member ever rejected her fate, and much unsuspected talent was discovered through this unorthodox method of securing officers.

In the early years of its existence each member of the Geneva Group represented a country and was expected to study the religion of that country and to defend it in any study and discussion. The aim of the group was to gain information about the countries of the world, and the members hoped that, through their studies and fellowship, they might give better leadership to their C.G.I.T. groups. The members widened their field of service and undertook leadership in Mission Bands, Tuxis Groups and Young People's Societies. Currently, Genevans are still giving leadership in girls' work, and are to be found in Explorer Groups, Young Women's Auxiliaries, and Evening Department Auxiliaries.

In course of time the members of the Geneva Group became interested in the Young Women's Department, and accepted the missionary studies that were published. Their qualities of leadership were recognized, and members were invited to serve on the Executive of the Young Women's Fellowship. The group graduated into the Evening Department, and again the members could be found in positions on the Evening Department Fellowship. Through the years, Geneva Group members have occupied positions on the Presbyterial Executive and, at the present time, there is one Genevan on Council Executive. The members have almost continuously acted on inter-denominational boards and committees, and have ably represented the Presbyterian Church in these capacities. Two members have served on overseas fields—one in British Guiana and the other in hospital work in India.

The Geneva Group did not only remain an inter-church group. Members married and went with their husbands to Anglican and United Churches, so that the Geneva Group became an inter-denominational group. As children arrived to the young parents, the Geneva Group endeavoured to ensure the future membership of the Women's Missionary Society by presenting its grand-daughters with junior memberships.

There is a close-knit fellowship among Genevans. This was particularly so during the war years. The young wives would put their heads together to compare notes about their absent husbands. Their personal faith made their interest in each other more than ordinary concern; it was a loving concern that met around the throne of grace. Though the members have scattered, the ties of friendship remain unbroken. From time to time letters and special messages come from California, Oregon, points in Canada, and even from far-off Germany. And it is a gala night when Geneva can entertain a member who has returned to visit in Toronto.

A quarter of a century ago, the

Geneva Group sent $4.00 to the Presbyterial Treasurer. In 1957 the amount had grown to more than $450.00. The group is proud of this visible record of its interest in the work of the Women's Missionary Society. It is particularly significant when it is remembered that the majority of the members are "double-givers." Each one gives to her home church and the W.M.S. Auxiliary of which she is a member, and gives again through the Geneva Group.

Looking back over the years, Genevans are deeply grateful to those missionaries and others who have visited the group. When the Geneva Group celebrates its 25th anniversary in October, the members will entertain friends they have made during the years, and will hope to express to them their gratitude for the encouragement and inspiration that have come to the group through the sustained interest of those who have followed the career of the Geneva Group. Seven of the original members are still active in the group. All of the present membership look forward to the coming twenty-five years in the spirit of "the best is yet to be"—best in fellowship, best in the support of the ever-growing work of the Women's Missionary Society, the best in the service of Him Who is the Lord and Master of our lives.

* * * * * * * * *

THIS WHOLE FAMILIAR WORLD!

Christ talked of grass, and wind,
and rain
And fig trees, and fair weather,
And made it His delight to bring
Heaven and earth together.
He spoke of lilies, vines, and corn,
The sparrow and the raven,
And words so natural, yet so wise
Were on men's hearts engraven,
And yeast, and bread, and flax, and
cloth
And eggs, and fish, and candles;
See how this whole familiar world
He most divinely handles!

(T. T. Lynch)

"If October Come — Can December Be Far Behind?"

Here is the best suggestion we can make
To help you "Be Prepared"

A Christmas Gift of *"The Glad Tidings"* of Course!!

This is the attractive card which will accompany your gift—or, if you prefer, these cards can be sent to you direct, free of charge, and ready for you to sign and forward to your friends yourself.

With Best Christmas Wishes

To ....

From ....

This presents one year's subscription to **"The Glad Tidings"** issued by the Women's Missionary Society (W.D.), of The Presbyterian Church in Canada

Remember, too, how broad is that definition of *"friends"*—the old; the shut-ins; home helpers; old members and neighbours who have moved away; newcomers who might be interested—the list is endless!

Eleven times through the year, this Christmas gift will bring your greetings and remembrance. What else can you find of equal interest and value, for one small dollar bill—little more than the price of a Christmas Card?

How soon can you start **your** orders coming in?

Thanksgiving Service of Worship

Prepared by (MRS. J. G.) ALICE INKSTER

THEME — "It is a good thing to give thanks unto the Lord."

Call to Prayer — The Lord reigneth; let the earth rejoice. Enter into His gates with thanksgiving, and into His courts with praise. Bless the Lord, O, my soul, and forget not all his benefits.

Psalm No. 104 — 2 Verses

"From all that dwell below the skies
Let the Creator's praise arise:
Let the Redeemer's name be sung
Through every land, in every tongue."

Responsive Reading — Psalm 65

Leader—"Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed.

Group—O thou that hearest prayer, unto thee shall all flesh come.

Leader—Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Group—Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts; he shall be satisfied with the goodness of thy house, even of thy holy temple.

Leader—By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Group—Which by thy strength setteth fast the mountains; being girded with power;

Leader—Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Group—They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Leader—Thou visiteth the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou has so provided for it.

Group—Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof; thou makest it soft with showers: thou blessest the springing thereof.

Leader—Thou crownest the year with thy goodness; and thy paths drop fatness.

Group—They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

Leader—The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Prayer — Almighty God, the everlasting Lord and Giver of every good and perfect gift, we bow in Thy presence with thankful hearts for all Thy rich gifts to us — bountiful harvests giving promise of enough and to spare, for all in this favoured land, in which Thou hast cast our lot. Truly, Thou hast given us a goodly heritage, and put us to dwell in pleasant pastures. With hearts full of gratitude we bless and praise Thee, but grant, O Lord, that we may not love and worship Thee for what Thou dost give us, but for what Thou art, perfect in power, in truth and purity. By Thy Spirit may we, day by day, become more what Thou woulds't have us be — more like Thee.

May our thoughts of thanksgiving at this time go out to our brothers and sisters in other lands, not so favoured, but living in the constant shadow of privation and need, and may our thoughts be transmuted into action to relieve their distress out of our abundance. Oh God, our Father, may our hearts be more mindfully sympathetic; our minds more understanding; our hands more active, in helping the distressed ones in all lands.

As we thank Thee for Thy bountiful outpourings in the fruits of the field, may we remember also, the fruits of the spirit — love, joy, peace, meekness, holiness. May our lives not be barren, but abounding in these fruits, making us to be known as children of Thine.

Hasten the day when Thy name shall be known and honoured, and peace shall reign in all the earth.

These things we ask, with the forgiveness of our sins, in the name of Jesus Christ, our Lord. Amen.

Closing Hymn — No. 147 — 3 verses.

"Now thank we all our God,
With heart, and hands, and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

"The Women's Camp—Camp Kannawin"

SYLVAN LAKE, ALBERTA

JUNE 20-22, 1958

by MISS M. O. HARBACK

EVERY YEAR since 1947 the women of our Church in Alberta have had the privilege of attending what is known as "Women's Camp." This project was started because certain interested people thought that a few days spent together in fellowship, would be of untold value to those concerned and to the life of the Church in this province.

Each year only serves to prove that the women want, and need, this sort of Christian experience. Each year there are those who come just to camp, only to find that this is more than that. It is a vitalizing, enriching experience; a source of inspiration for our everyday living. It is a worth-while opportunity to give a bit of Mission Study to women, perhaps not specially interested in the W.M.S., as well as to meet with them and get to know them personally.

This year we had forty-seven campers representing nine different congregations, many different Church interests, and six post office addresses. Ages ran from 20 to 71! It is our hope that as the years go by we will have a more widespread representation, but we are encouraged when we remember that a few years ago only Calgary and Edmonton folk joined in this venture.

This year we were pleased to have Miss Rae McLetchie, the Deaconess from the Dixonville area. She told us of her work there, and of the attraction it had for her. We were impressed with her sincerity and we are convinced that here is a worker of whom we can well be proud, labouring among people who receive her with hospitality and appreciation.

During recent years the campers have requested that much time be spent in Bible Study. Mrs. W. O. Nugent of Edmonton led the study this year. We considered the Book of Deuteronomy, and it was clearly brought home to us how many are the promises of God stated there, and how truly they relate to present day living.

No theme was chosen for the Camp this year, but, with no particular planning on our part, everyone followed and developed the train of thought of previous speakers. This was true of all the worship services, the Bible Study, and was accented and finalized in the Sunday morning service, conducted by Miss Norma Kennedy, Regional Secretary for Alberta. Her sermon was based on the story of the rich young ruler and she stressed the power of the Holy Spirit, but challenged us with the thought that we were not really seeking that power, nor preparing ourselves for the possibilities that would be revealed if we wholeheartedly opened our hearts to accept Him.

One unusual feature of the Camp was the playing of a tape sent to Edmonton friends by a member of the American Embassy Staff in Japan. This told of Christian work being done there, and of the work of the Presbyterian Church, U. S. A. in Korea. As a return token, several messages were recorded to be sent to Japan, one of the messages being made in Japanese by Miss T. Nakamura, student deaconess at Rocky Mountain House, Alberta. Several selections of the Camp singing were also recorded for this tape.

The Camp was directed by Mrs. G. Anderson of Chauvin, Alberta. Others taking part were, Mrs. J. Haliburton, Edmonton; Mrs. L. Paul, Calgary; Miss M. McLagan, Calgary, Miss J. Kelly, Calgary, Mrs. A. Schopfer, Chauvin, and Miss M. O. Harback, Edmonton. Mrs. G. Milson of Edmonton convened the committee in charge of arrangements, and Miss M. McMullen, Edmonton, acted as Registrar.

Once again our Camp is over and people ask us, "What did you do at Camp?" We try to tell them, but our tale strikes them as uninteresting and dull, for if we tell what we did at camp it sounds as the tale of any other week-end by any lake. We did very little, but He, who is our Guide, lifted us to the very heights, and in His love and in the true fellowship of Christian friends we were enabled to share in an experience which will be with us always.

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SYNODICAL GIVINGS

RECEIPTS—January-July

	1957	*1958*
British Columbia	$ 1,000.00	$ 1,000.00
Alberta	3,600.00	3,400.00
Saskatchewan	727.90	1,569.80
Manitoba	3,468.00	2,619.95
Toronto & Kingston	37,999.00	29,630.62
Hamilton & London	35,536.10	40,332.70
Montreal & Ottawa	19,121.80	22,000.00
	$101,452.80	$100,553.07
Individual Gifts		4,237.72
		$104,790.79

Miss Teen-Ager

MARY'S DECISION

by MARGARET HARPER

"And what about you, Mary?"

The girl addressed gave an odd smile. The girls in her C.G.I.T. group were discussing the Mission Rally for Presbyterian girls and she had already decided she wasn't interested in helping with the planning and activities.

"Who wants to go to a Rally? I'm sure not keen on it," said Mary. "You know, Susan, there will be a lot of boring speeches and goodness knows how many strange girls! But Mother says I have to go — so I guess that's that!"

The girls did their best to help Mary become interested but she seemed to be trying to be very difficult. Finally plans were completed and the girls went home bubbling over with enthusiasm — that is, all but Mary.

"Who cares about the Korean teen-agers in Japan anyway," muttered Mary to herself. "I'm not even going to try to find a Japanese kimona. It's so juvenile."

The evening of the Rally arrived, and, as Mary entered the church, the girls were busy getting into their kimonas.

"Say, they really look nice," thought Mary, "just like Japanese girls. I wish . . ." Just then Mary's leader called, "Mary, come quickly and put on this kimona or our guests will be here before we know it."

"To think she thought about me," said Mary to herself as she hurried to take her place at the registration table. She glanced at the book where all the names were recorded. "Seventy girls and Leaders — Imagine that!"

After a few mixing games they all sat down to a Japanese supper served by the W.M.S. The auditorium was gay with decorations and Mary began to feel ashamed that she hadn't done her part. She noticed how much fun the girls were having as they pinned the Japanese flowers in their hair.

"And to think I thought this was just a silly idea and a waste of time," Mary said to the girl next to her.

The Girls' Organizational Secretary then paid a tribute to the Leaders and challenged the girls to be faithful members in the work of the church. Following a sing-song, Mary's group played a Japanese game which the guests enjoyed watching. Then the Vice-President of Provincial C.G.I.T. rose to give a report on Camp Council.

"Here come the speeches," said Mary to Lynne. "I knew this was too good to be true!"

"Say, that sounds wonderful,"

whispered Jean to Helen, "I hope I have the opportunity to go to Camp Council some time."

"Sh"!, urged Anne, "the Regional Secretary is going to introduce the Mission Study and I don't want to miss one word of it."

Alice and Valerie told how the Korean teen-agers in Japan live between two flags, and used the flags of each country, explaining their meaning. Mary was concerned and thought how fortunate they all were to be living in Canada, and decided to learn all she could about teenagers in every part of the world.

The pleasant evening was brought to a close by one of the visiting groups taking the Worship Service, and the minister of the Church pronounced the Benediction.

The girls chattered noisily as they prepared to leave for home. They were discussing ideas that could be worked out in their groups along with their Mission Study. Some were comparing notes about attending the Presbyterian Church Camp at Wasagaming and hoped that next summer a week for C.G.I.T. Camp would be set aside in the Camp program.

Meanwhile the Leaders and the Girls' Organizational Secretary were discussing and evaluating the Rally with the Regional Secretary.

"It has been nice knowing you, Mary," one of the girls called. "I'm so glad I was able to come. If you are ever visiting in my home town be sure to look me up."

"Say, thanks," said Mary. "I'll do just that. I'll write to you and we can compare notes. I have really enjoyed this get-together."

Mary hurried home and threw open the door. "Hi, Mom," she called. "Say, did we have a great time at the Rally! It was tops. I met so many nice girls and made a new friend. I'm sure looking forward to the next Rally. I wonder whose country we will be studying! Wouldn't it be exciting if it were our very own? There must be all kinds of things we don't know about Canada."

Mary's Mother smiled happily to herself. "Now," she thought, "the C.G.I.T. program is really taking root in Mary's life. How wonderful!"

Form of Bequest

I give and bequeath to the Women's Missionary Society (Western Division) *of The Presbyterian Church in Canada the sum of* .... *dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

IN THE SHADOW OF MOUNT ROYAL, by Mary Isabelle Milne

IN THIS YEAR, when our W.M.S. Studies are largely centred on Canada, this small booklet of 25 pages is of real factual interest, telling, as it does, the remarkable story of Madame Henrietta Feller, the young woman, from the mountains of Lausanne in the lofty Swiss Alps, who was impelled by her strong religious convictions, to come to Montreal in 1835, a young widow of twenty-seven, to work among the French people of Montreal, and introduce to them the message of the Protestant faith. There was opposition and persecution, of course, but from her tireless and dedicated efforts, in a short time there came into being the first Grande Ligne Mission—a very small School indeed; only two rooms in a friendly home; but through the years that little school was to grow into the important Grande Ligne Mission of today, which now includes the co-educational Feller College, with a student body of 180, drawn from children of French-speaking Protestants, English-speaking children who wish to learn French, children of Overseas Missionaries, and students preparing for Mission service. There is also Roussy Memorial Church and twelve other Churches working within the Mission, and a fine farm, where many of the boys work. Although Madame Feller never did become a member of the Baptist denomination, the Grande Ligne Mission was eventually sponsored by the Canadian Baptist Missionary Society and is now a part of the Baptist Federation of Canada. All of this story is most interesting reading. Price 25 cents.

HE BELONGED TO THE WEST, by Isobel McFadden

This small booklet is the story of our own Presbyterian pioneer Missionary of the West, and a thrilling story it is—the brilliant mind, and determination of the small Scots lad on his father's struggling sheep-farm near the little village of Tay, who later was to come to Canada with his parents and settle near Woodstock, Ontario; become a school-teacher first, and later the powerful Minister of the Gospel, who was appointed in 1881 by the Home Mission Committee of the Presbyterian Church, to be the first Superintendent of Western Missions, with, literally, the whole of the vast pioneer West, with its hundreds of shepherdless Presbyterian settlers, as his mission field. For 1,500 miles west of Winnipeg, his parish stretched, and within the next sixteen years it extended from the United States border north to the Yukon! From his first contact after his appointment, James Robertson in the most emphatic way, truly "belonged to the West," and the large numbers of earnest young missionaries, whom he called into this work of the Lord, became indeed "Robertson's men" and were proud to be so known. The story of James Robertson is one of the real epics of Presbyterian Mission Work, and in this interesting booklet it is well and concisely told. Price 25 cents.

OUTLINED PROGRAMMES FOR WOMEN'S GROUPS — BASED ON THE LIVES OF BIBLE WOMEN, by H. J. Kamphouse and Marie Ver Voorn

This should prove a very helpful and informative book for Programme Committees, especially those Groups who wish to further follow the study of many of the women of Bible reference, after they have considered the three discussions on "The Place of Women in The Old Testament," contained in the booklet included in the programme suggestions by Miss Louise Reith, which accompanies the Adult Study Book this year. The 41 Chapters of this new book were originally used as a series of lessons on the lives of Bible Women, and are now published in book form, especially for the use of Women's Bible Classes; Prayer Meetings; Study Groups and Missionary Societies. There is a real storehouse of knowledge in this book, which could be used by Leaders and Programme Conveners in a great many different ways. Price $1.50.

BIBLE STUDY READER—No. 5, by Lillie A. Faris

Reviewed by MARION WHITTER, Publication Dept.

Within this book, we find many stories of Bible characters dear to the hearts of children. Among them we find Ruth, who travelled with Naomi to Bethlehem, and gathered barley, with which to make bread; Daniel, the King's helper, whose courage was undaunted; Nehemiah, who rebuilt the walls of Jerusalem; Ezra, the teacher; and, of course, many stories from the life of Jesus and His followers. The book is beautifully illustrated in colour, and includes poems, an old carol, and James Montgomery's arrangement of "The Lord Is My Shepherd." This book would be a wonderful gift which any child would love. The author is a former First Grade Critic Teacher, in the College of Education of Ohio University, Athens, Ohio. Price $1.50.

Boys and Girls!

Let's Make Friends in North America!

by LOUISE A. REITH, M.A.

THE BOYS AND GIRLS who belong to Children of the Church and Explorer Groups should make many friends during the year. Every year there is opportunity through stories in the Mission Study Packet to make new friends in some part of the world. This year the friends will be found in North America and the surrounding areas. Children of the Church will come to know "Leo of Alaska" and his friends; Explorers will find a new friend in each one of the "Ten Pairs of Shoes" told about in their story book.

As well as the story book, each packet contains a programme guide and additional stories about boys and girls in Canada as told by some workers of the Women's Missionary Society. Some years we travel to far away places to make friends. This year, right in Canada, we find friends who have come to Canada from many lands to make their homes here and become Canadians. Also we meet some friends whose great, great grandfathers were in Canada before any of the rest of our people—the Indian Canadians. Be sure to watch this page for a story about some of these Indian boys and girls by one of their teachers who loves them very much.

Where are we going to find all these new friends in Canada? We can find them in different places—one very good place to find them is among the over 12,000 members of Children of the Church and Explorer Groups of the Presbyterian Church in Canada and in Church School classes.

In imagination, let's travel across Canada and try to think how many new friends we could make. Think of the Chinese Canadian boys and girls we could meet in the Chinese Kindergartens, Church Groups and classes in such places as Victoria, Vancouver, Sudbury, Windsor, Toronto and Montreal; of the Indian Canadian boys and girls in schools at Birtle, Manitoba, and Kenora, Ontario; of the French-Canadian boys and girls in various parts of

Canada, particularly in the Province of Quebec; of the variety one would find among our little friends in the Nursery School at Tyndale House, Montreal. We could visit many, many groups, but perhaps right in the group to which you belong are children who have come, or whose fathers and mothers have come, from such lands as Japan, Hungary, the Ukraine, Holland, the British Isles, or from some other country. In your stories you will find out about some of the things our Church is doing to welcome newcomers to Canada and to help them know more about Jesus and His love for all children. In your group you can do much to help strangers feel at home.

What do you know about Canada? What can you tell newcomers about the country which is to be their home? Think of some of the things you would like to know about a country if you were going to make it your home?

Have you ever collected pictures of the crests of the different provinces? Of the floral emblems of the provinces? Have you ever collected Canadian stamps? Those who collect stamps will know that Canadian stamps tell much about our country.

Every boy and girl can help leaders find interesting stories and pictures about Canada in current magazines and papers. Facts and stories concerning our Church's work in Canada and pictures illustrating it can be found in issues of "The Glad Tidings" and "The Presbyterian Record." Leaders will want to have additional background information which can be found in the Adult study packet, in the Women's Missionary Society Annual Report, in the book "In Search of Life" in the Girls' Study Packet, in missionaries reports as printed in "Mission for *This* Day."

We are sure that working together the leaders and boys and girls of our Children's Groups will make many new friends and learn many new, interesting things this study year. Let's make friends!

OTHERS CALL IT GOD!

A haze on the far horizon,
The infinite tender sky;
The rich ripe tints of the cornfield,
And the wild geese sailing high;
And all over upland and lowland,
The charm of the goldenrod—
Some of us call it Autumn
And others call it God!

(W. H. Carruth)

Letter from Miss Hildur Hermanson

Dear Mrs. Cherry:

Usually thanks for books are made verbally or in Chinese. This time I received one in English, signed by ten young people in Misu-li. The Malcolms live there, and have promised to help set up a proper Lending Library, with a card system. The Christian Literature Fund does so many things, as I buy Bibles for those who memorize large portions of Scripture, and when I go to the Mountains, I give, (from our Home Church) a little Bible Story Book, to each Church represented at the conference. Also, I buy Catechisms for teaching purposes at the Conference, and sell them to the women at half price. My helpers keep track of books sold, and for what, and also those given to start little Libraries. We are creating quite an interest in reading among many, as my helpers tell the value of the little books, and help them learn how to use them. When one realizes the dearth of any written matter, especially in the mountains, the generous gifts sent through you, as Christian Literature Secretary, are invaluable. I so seldom find time to write to thank you, but will you please, also pass on my thanks, and the thanks of the people of Taiwan, to those who have sent Special Gifts, as I do not know their names.

February was a very busy month as we attended General Assembly in Taiwan. We motored down, stopping on the way home at Pak-kang, where the main temple to the Goddess Mat-so is located. It was a shock to see the great number of people worshipping there; both men and women so dedicated in their worship of the numerous idols in the temple. This temple also holds free Clinics for the sick. Vast sums of money have been given to build and adorn the temple, and there is also a large theatre across the way where plays suitable for the worshippers are held.

For General Assembly, the English Presbyterian Church sent two delegates, and while they were here we held a joint conference of the English, Canadian, and U. S. Presbyterians, which was most successful, and we all feel that now we know the work better. The various reports were all of real interest. After the meetings, I resumed my work on the plains, and in the mountains. Many of our preachers are now in the Army, and this means more work and responsibility for all members of the congregation, who must carry on the work without a Leader. The women are most anxious to help in every way, and feel that they need more teaching.

Our trip to Sharp Rock was very good. The weather and roads were good, and an Aborigine from Kappasan, who can interpret from Taiwanese to their language, helped us. Mr. McGill came one day and taught them the alphabet. One evening, all the nearby folk came, and they all studied together. We had a long discussion with the mothers on the need for cleanliness, and they promised that next time I go there, all the children's heads will be cleaned!

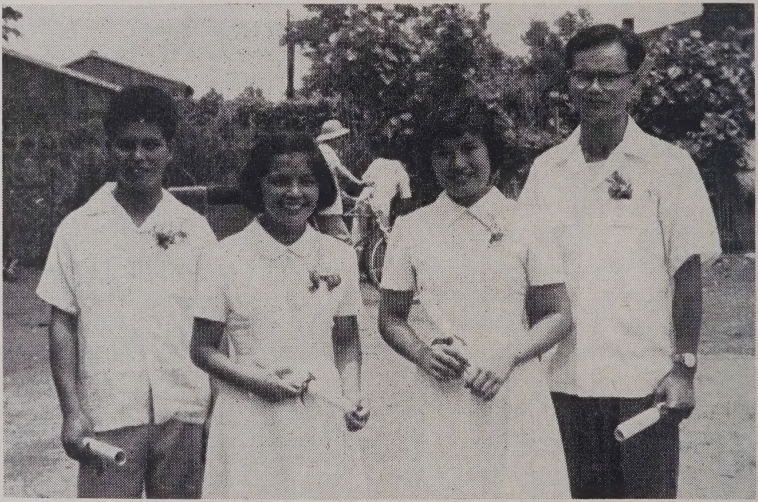
In the outskirts of Taipei, we now have two nice large churches, where before they held services in a store-front in each district. It has meant a great sacrifice for the people to build these Churches, and all have helped to collect money, and also have given "until it hurt". Our classes in both places were very successful. Many of the women took turns going calling with us, and a fine spirit prevailed at the meetings. Our Hospital Bible women came with me to these places, as many of the new Christians are ex-patients from Mackay Hospital. You can well imagine how overjoyed these new Christians were to have the Bible Women visit them!

In April, we went to Go-Hong—a Tyal district. There are only five Churches in this district, but the women are very active and have helped to buy Band instruments for the main Church. At an evening service the young people played for us, and led the hymn singing. They have very few books with music, so their repertoire is limited. The women also gave me $30.00 (about $1.00 in our money) toward my work! They are very anxious to have a closer contact with the Taiwanese W.M.S. groups, so that they may make progress in Christian living and work. I gave the money to the W.M.S. to start a fund for such meetings for them as can be arranged. The language is such a problem, and also a place to stay overnight is hard to find. The Taiwanese homes are so crowded! These Aborigines need so much help, and they are so eager to learn!

When giving out relief supplies in another fishing village, Mr. Malden found such a great number of Trachoma cases, that he asked me to come there too. We did eyes all day long, and such terrible cases of Trachoma I have never seen. Church World Service will pay for operations, but the whole village needs extensive teaching in Hygiene. We saw almost blind mothers wipe their own infected eyes, and then wipe their children's faces with the same towels! Many of these children had sores all over their heads—the Taiwanese name for this disease is "Chhau-thau", meaning "Rotten head". Olive Oil, followed by a good washing with soap and water was most effective.

Since then, I have spent two sessions at this fishing village, teaching, treating, and washing — once for 4 days, and another time for 1½ days. During the first session, an American Eye-Specialist, Dr. Katharine Malone, whose husband is a Professor at Tung Hai University, came and helped me for one whole day. She saw a tremendous number of eye cases, and recommended those who could benefit from operations, for which Church Service gives financial aid. We cleaned up heads, boils, and eyes all day long. The Bible Women preached and taught, and a Bible School graduate told stories to the children. Mr. Malcolm spent one day with us, helping keep order, as the people mob one so. Later we visited three more fishing villages, as well as again visiting the one where the eyes were so bad. We noticed quite an improvement in the cleanliness of the children, following my previous talk to the mothers. There is such a difference in the people who have heard of our Lord, and His concern for our bodies as well as our souls. Two persons have now given up their idols, and are so happy and relieved to be free of fear, and the worry of propitiating all the gods. Many of the ones recommended for operation have now been operated on and look and feel immeasurably better. When the lashes are turned in and rub on the eyeball, it really is a horrible sight, and the pain is terrible. We found 28 cases new to us, but old in the disease, and these all wanted the operation also.

In June I spent 4 mornings of one week, and a few Friday mornings, in the Hospital helping Miss Ho, the nurse in charge. We discussed many problems, and I also taught the cleaning women how to clean walls and scrub floors. The Hospital is full all the time, as it is when there is a foreign doctor. There seems to be a waiting line—



Graduation Day for Aborigne Students! Two from Tyal Tribe, one, a Sidgek, from the East Coast and one an East Coast Ami. These are the first Aborigne Girl Graduates of a Bible School.

one is barely out of bed before another is in! This is such a crowded part of the city, and our Hospital is the only General Hospital in this district. I do hope they send out a nurse soon. I just do not have the time to be in the Hospital, and on the field as well!

At the Bible School Graduation, 22 young people finished their three-year Course. Four of them are Aborigines, and we were so pleased to have them able to take three years study. They were helped by several of us, but worked for part of their keep. The special Preparatory Class for Aborigines, who have not a formal Junior High education, but are teaching in their own village, made a good showing. It is hoped that quite a few of them will be able to pass the entrance exams this autumn and come in for the regular Course. We hope that funds can be found for many of them to continue, as the need for trained workers in the Mountains is greater than on the Plains — although on the plains the shortage of workers is great too!

Hildur K. Hermanson.

* * * * * * * * *

WHO DOES GOD'S WORK?

Who does God's work will get God's
pay.
However long may seem the day,
However weary be the way
Though powers may thunder "Nay,"
No human hand, God's hand can
stay
Who does God's work will get His
pay.
He does not pay as others pay
In gold, or land, or raiment gay,
In goods that perish and decay;
But God's high wisdom knows a
way;
And this is sure, let come what may
Who does God's work will get His
pay!

(Author unknown)

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson
2955—West 43rd Ave.,
Vancouver, B.C.
Press Secretary

KAMLOOPS-OKANAGAN PRESBYTERIAL—The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Penticton,* B.C., held their Thank-Offering Meeting in the Church Hall, with Mrs. S. McGladdery conducting the Worship Service. Four Auxiliary members dramatized the work of our Church among the Koreans in *Japan;* Japanese costumes were worn; and there was a display of Japanese articles. At the close of the meeting, Japanese refreshments were served.

St. Andrew's Church, *Armstrong,* B.C., celebrated its 30th Anniversary with a Congregational dinner, held in the recently-renovated Church basement, and served by the members of the Women's Missionary Society. The highlights of the evening was the cutting of the beautifully-decorated birthday cake by Dr. W. B. McKechnie, who has been Clerk of Session since the inauguration of this Church.

VICTORIA PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria,* B.C., at a recent meeting saluted the *British Columbia* Centennial year, with a look into the past history of St. Andrew's, and other early Presbyterian congregations in the area. Mrs. C. Macqueen, the fomer Presbyterial historian, in presenting her Review, used her own historical records and personal memories, as well as excerpts from "Missionary Memories," by the late Mrs. R. A. Brown, and a paper written by the late Mrs. Eldridge. Both these ladies were pioneer women in the Missionary Cause, who left a rich heritage of Christian inspiration, through their own years of faithful service for our Master and His Kingdom. Many senior W.M.S. members and Home Helpers were present at this meeting.

The Explorer's Group of St. Andrew's *Victoria,* closed their meetings for the summer with a Japanese Tea, which was attended by many of their friends. Devotions were given by the girls and Miss Winnifred Ripley presented the Awards. It was a very happy meeting.

The Executive of the W.M.S. Presbyterial of *Victoria,* met in St. Andrew's Presbyterian Church, *Nanaimo,* with Mrs. F. D. Jenkinson presiding. Mrs. Szasz led the Devotional Period, and Mrs. R. H. Cox presented an excellent report of the Annual Council Meetings held in *Hamilton, Ontario.* Miss Winnifred Ripley told of the detailed plans for the Girls' Camp at *Glentz Lake,* and Mrs. Summers was appointed to attend the Leadership Training Centre in *Regina, Saskatchewan.* After the closing prayer, tea was served by the *Nanaimo* ladies.

WESTMINSTER PRESBYTERIAL—This Presbyterial at their Annual Tea, held in St. Matthew's Presbyterian Church, *Vancouver,* stressed especially the Centennial theme of *British Columbia;* and the Chinese Kindergarten in *Vancouver* had a very special Centennial programme to offer those who attended their Graduation ceremonies. New Testaments were presented by Mrs. George Mar, President of the Esther Armstrong W.M.S. Auxiliary, and certificates were given to thirty-eight graduates.

At the Centennial Luncheon of the W.M.S. Auxiliary of Robertson Presbyterian Church, *Vancouver,* B.C., former members, Miss Rose and Miss A. Hill were present. Miss Hill is now in full-time service among the Chinese children. On behalf of the Auxiliary, a Life Membership was pesented to Mrs. Rintoul, who is actively engaged in the work of the Church, and in teaching English to the Chinese.

Once again the members of *Westminster* Presbyterial of the W.M.S. arranged for a picnic at the Presbyterian Church Camp, at *Robert's Creek,* and spent a happy day there in meeting old friends and making new ones; inspecting Camp facilities; and enjoying together the sea and out-of-doors. A neighbour of the Camp told of his gratitude for the visit of Miss Ellen Douglas, Hospital Visitor, during his stay in hospital in *Vancouver.*

ALBERTA

MRS. T. E. ROULSTON
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL—The Afternoon Auxiliary of the W.M.S. of Grace Presbyterian Church, *Calgary,* Alberta, held a most successful Garden Party in the Manse Gardens. The weather was beautiful, and there was an excellent attendance to enjoy a very sociable afternoon of fellowship together.

Mrs. Peyto presided, and Mrs. George Reid led the Devotions at the June meeting of the W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Banff,* Alberta, when Mrs. Colin McCartney was hostess to the Auxiliary in her apartment at the *Banff Springs* Hotel, Mrs. J. W. Crawford, *Calgary,* presented highlights from the Annual Council Meeting; Mrs. M. A. McCallum reviewed Overseas Missions; and Mrs. George Metcalfe thanked the Hostess. A social hour followed the meeting.

MACLEOD PRESBYTERIAL—*Medicine Hat, Fort MacLeod, Jumbo Valley,* and the *Hungarian Church* were represented at the Presbyterial meeting in St. Andrew's Church Hall, *Lethbridge.* Miss Mary MacLean presided. Mrs. C. O. M. Thompson led the Devotions, and Mrs. M. A. Mark closed the meeting with prayer. Miss Marion Hiller reported the Annual Council Meeting and Mrs. D. McPherson was soloist. Supper was served by the Federation.

RED DEER PRESBYTERIAL—Mrs. C. C. Downing, *Red Deer,* presided at the Executive Meeting of this Presbyterial in St. Andrew's Presbyterian Church, *Olds,* with representatives from *Willowdale, Valley Centre, Edwell, Innisfail,* and *Carstairs.* Miss Mary Kirker of *Olds,* and Miss Doreen Warden, student deaconess at *Rocky Mountain House,* gave the Devotional Periods, and Miss Tamiko Nakamura, also working at *Rocky Mountain,* was Luncheon Speaker. Mrs. E. Puzey, Literature Secretary on *Alberta* Synodical, presented the report of the Annual Council Meeting in *Hamilton, Ontario,* and the Rev. and Mrs. T. E. Roulston sang a duet. Miss Norma Kennedy was also present, Luncheon was convened by Mrs. Ralph Maybank, Mrs. Otto Knecht, Mrs. Roy Fisher, and Mrs. W. E. Kaiser.

The *Edwell* Auxiliary of the W.M.S. held a joint meeting with *Willowdale* and *Valley Centre,* at which Mrs. E. Puzey was Guest Speaker and told of the Annual Council Meeting; Evangel Hall, *Toronto;* and the Indian Reserve at *Elphinstone, Manitoba.* Mrs. Alexander and Mrs. Weber, of *Carstairs,* were guests.

Carstairs W.M.S. Auxiliary used Miss Jean Brown's recent Article in "The Glad Tidings," as they finished the Study Book on *Japan.* Recent activities included making a quilt for Camp Kannawin, and serving meals to the Ministers and student deaconesses attending the Presbytery Meeting and the dedication of the new Church Hall.

SASKATCHEWAN

MRS. W. W. DOUGLAS
307-2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL—A Sectional Meeting of this Presbyterial was held in *Melfort,* with delegates attending from *Tisdale, Sylvania,* and *Prince Albert.* The theme of the meeting was "Discipleship," and the opening Devotions were conducted by Miss Ada Wade and Miss Bev. Ruptku. The report given by Mrs. L. Beatty, of *Tisdale,* of the Annual Council Meeting held in *Hamilton, Ontario,* in May, was a highlight of the meeting. Miss Isabelle Bailey led a Panel Discussion on the work of our National and Overseas Missions; the workers; and the estimates for each field.

REGINA PRESBYTERIAL—The Ladies Aid of St. Andrew's Presbyterian Church, *Indian Head, Saskatchewan,* were hostesses at a banquet for Mothers - and - Daughters; Explorers and C.G.I.T. Groups; and Choir members. The Progamme included music, and the presentation of various Awards, followed by the Explorer Star Ceremony. Those receiving stars were received into the C.G.I.T. Group. Certificates and Achievement Pins were presented to each graduate.

The Jean Francis Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, at their Friendship Rally welcomed guests from *Moosomin, Whitewood, Broadview, Qu'Appelle* and *Regina.* A discussion on missionary work in *India, Formosa, Nigeria,* and on Indian and Chinese work in *Canada* proved both interesting and informative. The Missionary Study, "Korean Christians and Japan," given under the guidance of the Edna Bell Auxiliary of the W.M.S., *Regina,* was arranged as a Discussion Group. The Devotional Period was given by members of *Whitewood* Auxiliary, and lunch was served at the close of the meeting by the hostess Auxiliary.

SASKATCHEWAN PRESBYTERIAL—On her 98th birthday, Mrs. M. Grant, Honorary President of the Saskatchewan Synodical of the W.M.S., was honoured by a surprise visit to her home by many members and friends of the Women's Missionary Society. Mrs. B. Edwards, First Vice-President of the *Saskatchewan* Synodical, assisted in receiving the guests, and later presented a gift to Mrs. Grant on behalf of her W.M.S. Associates, who thus honoured her long and active membership in the Women's Missionary Society, and expressed their congratulations and affectionate good wishes.

Mrs. D. A. Yoos and Mrs. B. Tregaskis were in charge of the register, while Mrs. C. W. Wilson, President of *Saskatoon* W.M.S. Presbyterial welcomed the many callers. The Tea Table, lace-covered, and centred by the beautiful birthday cake, topped by lighted candles and circled by a wreath of purple pansies, was presided over by Mrs. R. J. Nixon; Mrs. Stanley Morris and Miss Daisy Ritchie were tea assistants.

MANITOBA

MRS. W. S. SMITH
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

SUPERIOR PRESBYTERIAL—The regular meeting of the Superior Presbyterial of the W.M.S. was held in St. Andrew's Presbyterian Church, *Fort William,* with President, Mrs. H. Loney in the Chair, and a good attendance of members. Mrs. M. M. Spidell, Treasurer of Superior Presbyterial, in her report of the Annual Council Meeting in *Hamilton, Ontario,* told of the daily sessions, whose theme was "Where there is no vision the people perish," and brought to her hearers the full extent of the missionary work done at home and abroad by the W.M.S., and the real importance of all members co-operating fully, and with enthusiasm, in the enlarged task which is before W.M.S. women in the days ahead. Mrs. R. C. Brown, Children's Secretary of the Presbyterial was appointed to attend the Leadership Training School in *Regina, Saskatchewan.* Refreshments were served by the ladies of St. Andrew's Church, and an hour of social fellowship was enjoyed at the close of the meeting.

Port Arthur — The Rev. Neil Ramsaroop, a native of *British Guiana,* who has been taking special studies in Theology for the past two years, under the Auspices of the General Board of Missions of the Presbyterian Church in *Canada,* was the Guest Speaker, when Mrs. M. M. Spidell, *Port Arthur,* was hostess to a meeting of the Evening Auxiliary of the W.M.S. of the Presbyterian Church, *Port Arthur*. The Devotional Period was given by Mrs. A. A. Bott, and Mrs. J. G. Shaw, and Miss M. I. L. Smellie presided at the piano. Mr. Ramsaroop, who graduated in April from the Presbyterian College, in *Montreal, Quebec,* is in charge of Ramdehall Memorial Church, *New Amsterdam, British Guiana,* and, telling of the good work done in his country by the Presbyterian Missions, he brought greetings from the Mission Field in *British Guiana,* where the Presbyterian Church was established more than 65 years ago. There are now 32 Presbyterian Mission Schools in *British Guiana,* in which more than 380 teachers supervise 13,000 pupils of various races. Speaking of himself, the youngest child of a family of eleven, and reared in the Manse since the age of seven until he married at nineteen, Mr. Ramsaroop said, with real gratitude to the Presbyterian Missions of British Guiana, and those in Canada who support them — "Whatever I am, I am, thanks to you!"

WINNIPEG PRESBYTERIAL — At the Sectional Meeting of the Winnipeg Presbyterial of the W.M.S., which was held in *Morden,* Manitoba, at the home of Mrs. R. Denholm, members from *Roland* and *Winnipeg* were in attendance. The President, Mrs. B. E. Dudgeon, being on holidays, Mrs. Denholm welcomed the visitors and then turned the meeting over to the *Winnipeg* officers. Mrs. T. C. Ross presided and conducted the opening Devotions. Mrs. S. V. A. Gordon reported for Life Membership and for Literature, and also for the Treasurer, Miss Dunwoody, who was unable to be present. Mrs. T. L. Jones reported for Senior Auxiliaries; Mrs. W. S. Smith, Press Secretary, of the Synodical, stressed the value and inspiration of "The Glad Tidings"; and Mrs. D. W. McRae gave the Home Helpers Report.

Mrs. M. E. R. Boudreau presented a skit, impersonating a Radio Broadcast, in which several members took part, bringing news of the W.M.S. work, and the help given on Mission Fields of the World, and bringing home to hearers the value of supplies, and all that the mission work is doing in those lands. Mrs. A. Phillips voiced the greetings of the *Roland* W.M.S. Auxiliary. Luncheon was served by the hostess, and a Social Hour was enjoyed over the teacups. All agreed that this meeting had been most helpful and inspiring.

HAMILTON AND LONDON

MISS MARY BURGESS
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The Rev. Mr. Hopton, *Toronto,* was Guest Speaker at the meeting of the W.M.S. Auxiliary of *Port Elgin,* and gave an interesting account of his attendance at the World Conference of Christian Youth, in *Oslo, Norway,* where 1,100 young people, including Canadians, were present.

The MacLennan Auxiliary of the W.M.S. of Knox Church, *Tiverton,* celebrated its 60th Anniversary, with visitors present from many neighbouring Societies. Mrs. R. G. MacKay, of *Thamesford,* spoke on "The Task of the Church in Mission Endeavour," and a Church Guest Book was presented to the Rev. R. McLeod, who accepted it on behalf of the Session. The Rev. Robert Sinclair, of *Embro,* a former son of the Manse, closed the meeting with prayer.

CHATHAM PRESBYTERIAL — *Mount Zion* Auxiliary of the W.M.S., of *Ridgetown,* heard Mrs. A. E. Doon tell of her work among the Indians of *Moraviantown.*

Windsor — The Ellen Douglas W.M.S. Auxiliary of Knox Presbyterian Church celebrated their 20th Anniversary at a Supper Meeting. Knox Church Senior Auxiliary of the W.M.S. enjoyed a Pot-Luck Luncheon, with Mrs. Charles Lloyd as soloist. The Alexander Bartlett W.M.S. Auxiliary of St. Andrew's Presbyterian Church presented a Life Membership to Mrs. Angus Munro at their Annual Home Helpers' Dinner, and five young men gave a programme of vocal selections. At the meeting of the Senior W.M.S. Auxiliary of St. Andrew's Church, Miss Agnes Hislop, dressed in a blue sari, told of her experiences in the *Bhil Field, India.* This year marks the 60th Anniversary of Dr. Buchanan's arrival there.

Wallaceburg—The Senior Auxiliary of the W.M.S. of Knox Presbyterian Church, *Wallaceburg,* met at the home of Mrs. R. Swan, when Mrs. Roy Goodman was Guest Speaker.

HAMILTON PRESBYTERIAL—Mrs. C. J. Whittington, *Dundas,* convened the Annual Tea of the *Hamilton* Presbyterial, held in St. John Presbyterian Church. Mrs. F. Duvall, Mrs. N. D. MacDonald, and Mrs. Donald Munro, received the guests, and tables of Indian curios, missionary dolls, and ceramics, were on display.

Mrs. Fred Finch was presented with a Life Membership at a meeting of the *Alberton* W.M.S. Auxiliary. Mrs. David Donohue was hostess, and the Rev. Dean Cassidy showed films on the people of *Japan.*

HURON PRESBYTERIAL — A large number of guests was present when the W.M.S. Auxiliary of *Auburn* observed their 75th Anniversary, with Mrs. Albert Taylor, of *Goderich,* the Guest Speaker. Mrs. D. A. MacKay was soloist, with harp accompaniment by Mrs. R. J. Phillips. Mrs. D. J. Lane led the Devotional Period. A Remembrance Corner was an interesting feature of the tea-room.

When the W.M.S. Auxiliary of *Hensall* celebrated its 68th Anniversary, with many guests from other Churches present, Mrs. J.

Scott, of *Seaforth,* was the Guest Speaker, and Mrs. Ormond, of *Bayfield,* told the story of four hymns, playing them on her piano-accordion. Mrs. Carol Brown played two piano solos, and Mrs. J. Wright, one of the oldest members, cut the birthday cake.

NIAGARA PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *St. Catharines,* invited the Cradle Roll Mothers to a recent meeting when Mrs. J. J. MacLean gave an inspiring message.

PARIS PRESBYTERIAL—The Summer Conference of this Presbyterial was held in St. Paul's Presbyterian Church, *Simcoe,* with Mrs. V. T. Hewer presiding. Dr. Donald V. Wade, of Knox College, *Toronto,* told of his trip to *Formosa, Japan,* and *India,* illustrating his address with coloured slides. Mrs. Stanley McPherson gave a report of the Synodical Meeting, in *Toronto,* and Mrs. F. E. Ellis told of the Annual Council Meeting in *Hamilton.* It was decided that the Campbell Memorial Fund, in memory of the late Mrs. R. C. Campbell, of *Woodstock,* be sent to *British Guiana,* to be used for educational training of students. The ladies of the Thistle Club of St. Paul's Church served a noon Luncheon.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON
8 CROWN PARK RD.,
TORONTO 8, ONT.
PRESS SECRETARY

GUELPH PRESBYTERIAL — At the 75th Anniversary celebration of the W.M.S. Auxiliary of Knox Presbyterian Church, *Galt,* 125 Ladies were present, and a Recording Machine was presented by the Afternoon and Evening Auxiliaries of the W.M.S., to Mrs. Mildred Gehman, who returns to her work in Vellore Christian Hospital, *South India,* this fall. A Social Hour followed the close of the meeting.

KINGSTON PRESBYTERIAL — At the Rally of this Presbyterial in St. Andrew's Church, *Gananoque,* the President, Mrs. C. A. Smart, spoke on the theme, "Neglect not the gift that is in you," and Mrs. A. S. Curr, of *Toronto,* the Guest Speaker, in her address on "What Is Our Vision Today?" centred her remarks around having a vision, and carrying it out, illustrating from National and Overseas work. Mrs. M. B. Penwarden, of *Kingston,* was presented with an Honorary Membership, through the kindness of her sister, Mrs. Wm. Moore, *Paris,* also a faithful W.M.S. worker.

The *Belleville* Evening Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, assisted by the C.G.I.T., entertained the Presbyterian Children of the Ontario School for the Deaf, by a tour of the Church, and the newly-renovated Sunday School, followed by games, and a supper for the children and their teachers.

LINDSAY PRESBYTERIAL—The Summer Rally of the Lindsay Presbyterial was held in *Zephyr* and the Theme was, "We Press On." Mrs. D. Whalen, President, was in the

Chair. Under the direction of Miss Ruby Walker, Regional Secretary, delegates were divided into Discussion Groups, with six members of the Synodical Executive taking charge of the groups. Problems were discussed and new ideas gained, and the findings of each Group were later presented to the whole meeting.

Fenelon Falls — St. Andrew's W.M.S. Auxiliary, and the Agnes Dickson Evening Auxiliary of the W.M.S., held a joint meeting, to which Mrs. D. Whalen, Presbyterial President brought a thought-provoking message from the text in Hebrews 12, verses 5 and 6 — "My son, despise not the chastening of the Lord, for whom the Lord loveth, He chasteneth."

Cresswell — Mrs. Ritchie, of *Lindsay,* was Guest Speaker at the 50th Anniversary of the *Cresswell* Auxiliary of the W.M.S. Two charter members, Mrs. A. Dixon, of *Manilla,* and Mrs. A. McDonald, of *Blackwater,* were present, as was also the oldest member, Mrs. D. McDonald. Another Charter Member, Mrs. A. Thompson, of *Sunderland,* was unable to attend.

Port Perry — The Explorer Group of St. John's Presbyterian Church, *Port Perry,* held their Annual Tea, to which Mothers and friends were invited. An interview between two of the girls, one of whom represented a Japanese girl, re-told the story of the year's work, and was a highlight of the Programme. A display of work was shown — the reproduction of a *Japanese* village, dolls and curios—and proved very interesting.

ORANGEVILLE PRESBYTERIAL — When the Annual Rally of this Presbyterial was held at *Hornings Mills,* Mrs. Knox was Guest Speaker, and her two daughters sang in Hindi. Miss Ruby Walker, Regional Deaconess, led a Question and Answer Discussion, and encouraging reports of the year's work were brought in.

Ventry — Two hundred children of the neighbouring Presbyterian Churches met, for their Annual Rally, in *Ventry*. Under the able leadership of Mrs. H. Caslor, the children took charge of the Programme.

Orangeville — At the Family night held by the *Orangeville* Auxiliary of the W.M.S., the C.O.C. and the Explorer Group contributed to the Programme. Mrs. E. H. Schwenger, a former Red Cross worker in the *Far East,* showed interesting pictures of *Korea* and *Japan.*

Waldemar — Many former members met again with the *Waldemar* Auxiliary of the W.M.S. when the 50th Anniversary of this Auxiliary was celebrated. One of the original Charter Members was able to be present. Mrs. A. S. Curr, Vice-President and Supply Secretary on the Council Executive of the W.M.S., was the Guest Speaker. A social hour of fellowship over the teacups was enjoyed at the close of the meeting.

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The Glad Tidings

NOVEMBER
1958
VOL. XXXIV

MILLER SERVICES

"Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!"
(Rudyard Kipling)

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EDITORIAL

"TOWARD — WHAT?"

by LEETA McCULLY CHERRY

I CAME AWAY from my two days at the Great World Exhibition held in the historic old city of Brussels, in Belgium—the first World's Fair since the New York World Fair of 19 years ago—with a very strong feeling of the deep underlying difference between the reasons back of those two vast Expositions. I had seen, also, the then-great wonders of that brilliant New York World's Fair, but there I was never conscious of any underlying sense of destiny behind all the glamour and excitement of beauty and achievement: I sensed no reaching-out into the unknown in theme and motif; no serious contemplation of what lay back of, and opened up before, the almost incredible accomplishments and aims of man, as evidenced by his probings and delvings into the hitherto unexplored realms of space and matter. At the Brussels Fair, it seemed very evident—as if, showing here in concrete form what he had accomplished by the little steps he had dared to venture beyond the threshold of the unknown vastness of universal discovery, Man had truly amazed himself, and now looked into the future of his further voyaging and experimenting with trepidation, as he paused to wonder where it all was going to lead him, and, with him, his fellows of the human race.

Toward what—and for what end and purpose? These were the questions which constantly arose in so many different ways—in the publicity literature given out by the Exposition itself, and in the messages of all the Protestant literature provided by the various religious and Church exhibitions, as well as that so widely read and appreciated by those who visited the Protestant Pavilion. This whole great Exhibition, and its marvels of man's genius and discovery, was filled with wonder and expectation—but back of all the accomplishment and daring, was also the strange innate feeling, almost of fear, of what the future might hold of these unknown, uncontrollable forces, brought into being because of these many discoveries. It was causing Man, even in his arrogance and pride, to stop and *think!* Reading over again, some of this literature which I had brought home with me, I was so impressed with its deep significance, and the hopeful meaning of this depth of thought and inner questioning experienced in the planning, the theme, and the objective of this ultra-futuristic World Fair; the real interest and attention roused in all who read this literature and carried it away with them for further thought—that I wanted to share it also with our readers. What follows is quoted, almost verbatim, from the various pieces of literature given out at the Fair.

"Amongst the many people who will visit this Exposition, there will be millions of young men and women. Probably they are the best visitors, those who will make the most of their visit. They have the necessary detachment of mind to appreciate the wonders of our time, and a keen interest in whatever the world has brought together, be it technical, scientifical, cultural, or artistic. And they feel happy to live in a world that glistens with its cleverness, like a many-sided diamond! They have the power to participate in the dynamical forces of our modern world, and to enjoy the overwhelming developments of new discoveries and results. Everything moves. Everything develops. Nothing remains as it used to be. And the hands which build tomorrow's world, the brains which anatomize the universe are *men's* hands, and *men's* brains. Our hands—our brains.

Since the last World's Fair, Man has mastered the Atom. Our world needs now, at this moment in history, to pause and take stock of itself; to try to see, and fully understand, the miracles which man has attempted; to glimpse the miracles to come. Even the architectural setting of this World's Fair is at least 25 years ahead of our time—the buildings are designed to illustrate human progress and impending vision; to discover and emphasize the power of Man in all the spheres, such as electronics, automatum and atomic energy. The vast Atomium, which towers 360 feet into the heavens, overlooks every avenue and building in this Exposition, and is the theme and highlight of this whole panorama of the future; is itself the symbol of it all—a declaration of Man's faith in Man's ability to mould the Atomic Age to the ultimate advantage of the peoples of the world. It represents the atomic structure of a crystal of iron, magnified 150,000 million times; the 9 steel spheres, each one 59 feet in diameter, represent atoms, and their lighting gives the effect of electrons rotating around the nucleus of the atom. Within the lower of these spheres, exhibitions stress the peaceful uses of atomic energy, and their vast possibilities. This Atomium, with its wealth of meaning and significance, is to remain in Brussels for many years after the 1958 Exposition, which is meant to be a Summary of the achievements of the richest half-century in Discovery since the beginning of History, has faded, perhaps even from memory. The modern technology of this age has made communications and contacts between nations infinitely easy, but it has not diminished the psychological tensions and mistrust which divide our world far more deeply than time or distance."

"In this chaotic muddle of a developing world stands the Man—the technical brain of a community; the architect, whose imagination and ingenuity crashes daringly through all borders round our earth; irresistibly tempted by the unknown, the unmeasurable, the mysterious; the small Man in our small world, ready to start his journey into the unmeasurable universe. But, will he succeed? Does he still master his fantastic inventions? Or does technic run off with him—Man, in the reconstruction of the world? That is the question of the future. Is there an answer? Think a bit further!

Behind this great Exhibition of tremendous achievements, is God, the Creator and Origin of *all* achievements and knowledge. "For thou hast made man a little lower than the angels," you will read in Psalm 8, "And has crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet. O Lord, Our God, how excellent is thy name in all the earth!" God is behind all things which give joy and pride. He is in the centre of it. He is among those who believe; here and now, living with us, suffering with us, saving us. And He leads the way. He hurries with huge steps toward His future—the coming of His Kingdom, toward the new heaven and the new earth, where justice reigns. This is the marvelous certainty in this ever-changing world, in which we live. The world, and mankind, do not travel aimlessly through the universe. God's love holds them as safely as a ship that lies at anchor. God, behind all things; God, with us from day to day; God, in front of us, leading the way to His Kingdom. This is our security.

The small Man, with all his great achievements, is lonely in his soul on the threshold of eternity. There God seeks him, takes his hand and guides him. God does not seek great things, but small and lost things. If we do not let Him speak, the most brilliant future is senseless. We human beings strive from small things to great things; we strive from our world to the infinite space of the universe; from restriction to the all-embracing. God, boundless in power and majesty, has come to our world. The unmeasurable has accepted our measure. The Unseen has become visible, as a human being—Jesus Christ. Why? To be with us—with love, truth, justice; with everything we miss so bitterly in our world! He loves every person in this world. He also loves you, who are reading this.

All traces of this Exhibition of 1958, will eventually be rubbed off by the sandstorms of history. But in our world there is a trace which will never be effaced—the trace of the footprints of Christ; of His road to the cross. There and then, God offered Himself for the sins of men. Christ is the propitiation of our sins, and for the sins of all the world. Silently, as if dissimulated behind the noisy march of progress, the Sacrament of the Broken Body and the Spilt Blood is operating, the centre and source of salvation for every life. The Church of all the ages proclaims—"I am waiting for the Lord. He has risen. He lives, and He will return in glory."

It can be said that humanity's road is an heroic struggle to attain a summit—it is not only a question of the route, but of its final goal. We have as guides, Experience, Knowledge, and Intuition, as we press forward unceasingly, but always the question persists—What do we seek at the summit? More Power? More Knowledge? More Beauty? More Power over what? Over the peoples; over the secrets of nature; over a universe already ajar? And to what purpose? In order to arrive at greater justice and greater peace? Or merely for the Power itself? The Gospel knows One to whom all power has been given "in heaven and in earth"; One who was crucified—Jesus Christ.

More Knowledge? For centuries man has raised reverent eyes toward the unaccessible starry dome, and today is stupefied by the discovery of distances measuring millions of light-years. Today, he has conceived, and propelled into this unfathomable universe, those creations of man which gravitate around the earth, and transmit information impossible to obtain until now. The spirit of man spreads its wings deep into the empty spaces of the cosmos, and contemplates a voyage of discovery far beyond the confines of this world. The keys of the universe are in our hands. More knowledge? What good will it do us, if our earthly base menaces to become uninhabitable?

Only one thing can preserve our world and its inhabitants from the dangers of Power; the pride of Knowledge; the deceptions of Beauty; and that one thing is Faith! Faith is to recognize the existence of a Power which dominates all the powers we can imagine; the existence of a Wisdom which "passeth all understanding"; the existence of a future order which will surpass in harmony all our beauty. These three elements are the three faces of a Love which desires to guide and save the world, and the life of every man. The Church of all the ages proclaims—"I believe in God, the Father Almighty, Maker of heaven and earth." This is the Light which is shining on the summits of the world—not the light of man's achievements, but that of the Kingdom of God, of the Living God, Who is coming again.

On what then, has this vast Exposition opened its doors in 1958? It is certainly a step forward, taken by humanity on the quicksands of time. In its every angle it proclaims, "Here is Man—the man of today, showing himself in an impressive manner by the extraordinary display of his knowledge and power—the development of a world in the making; man, who leaves the print of his foot on the shifting sands of history!" Everything in this impressive Exhibition is nothing more than another step forward on the path that humanity is treading. But of what value will be the step, if it does not open the way to more love to others; a deeper solidarity; a more effective justice; a greater turning to God? The step forward will be erased by the winds and waves of time, but humanity's march will continue. And the great question poses itself—toward what? Yet there remains a hope for the world and for mankind. God is present. He will not abandon the work He has begun; He does nothing by halves. The Church of all ages proclaims—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life" (John 3-16). Therein lies security, for Mankind, and for this world in which he lives."

A CALL TO PRAYER

Prayer is the single most powerful force in the world—a miraculous super power set free by humility and faith — a conditioning power making the skill, ability and purpose of those prayed for, and of the suppliant, more adequate in the service of God and man — a catalytic power providing a constructive atmosphere where divergent human minds can find solutions beneficial to all. Through Prayer the soul leads the mind toward the Divine pattern for a mutually responsible human family and inspires the spiritually motivated action for its accomplishment.

Prayer is a dynamic manifestation of love by the concerned, reaching out for God's help for man.

You can help change the world by your Prayers and your Prayerful action.

Selected

CO-OPERATIVE CORNER

NATIONAL COMMISSION ON THE INDIAN CANADIAN

by FRIEDA E. MATTHEWS

THE NATIONAL COMMISSION on the Indian Canadian was formed by the Canadian Association for Adult Education in January, 1957, in response to urgent appeals from many different types of organizations for a national clearing-house on Indian affairs.

The membership of the Commission is composed of representatives of churches and voluntary organizations (though not on a representative basis) and individual persons who have competence in this field. In addition, a number of government departments and agencies are invited to sit in on the discussions of the Commission as consultants.

The functions of the Commission may be summarized briefly:

—To keep abreast of developments across the country, both public and private, and to serve as a resource and information centre on matters pertaining to "native" Canadians.

—To assist, where possible, local communities that are concerned with problems of integration.

—To provide a meeting ground, through conference and other methods, for an exchange of ideas and experience among interested organizations.

—To stimulate, promote, and conduct programmes of public education to bring about a better understanding of the problems of Indians and Eskimos.

Your Society, through representation at conferences and grants given, has a share in the work of this very important National Commission on the Indian Canadian.

The Word of God

This Book unfolds Jehovah's mind;
This voice invites in accents kind.
This Fountain has its source on high;
This Friend will all your need supply.
This Mine affords us boundless wealth;
This Good Physician gives us health.
This Sun renews and warms the soul;
This Sword both wounds and makes us whole.
This Letter shows our sins forgiven;
This Guide conducts us safe to heaven.
This Charter has been sealed with blood;
This Volume is the Word of God.

(Selected)

MEDITATION ON PRAYER

PRAYER WARFARE

By (MRS. G. W.) HELEN M. LEDINGHAM

Honorary President of British Columbia Synodical

In the war upon the Powers of Darkness, Prayer is the most mighty weapon. Prayer will accomplish what argument will not. Jesus said, in Luke, Chapter 10, verse 19, "Behold I give unto you power over all the power of the enemy, and nothing shall hurt you." In His name, For His sake, by His Authority, by His power, in prevailing Prayer, we may claim the Word of God as definitely as did the Apostles and Prophets of old.

Some years ago, in China, at a meeting of Missionaries and Chinese Pastors, one of the Chinese Pastors told how grateful he was to those who brought to them the Gospel of The Lord, which taught them to pray with authority, so that they might know how to take their stand in faith before the Throne of God and rebuke the forces of evil, hold steady and firm, and gain the victory over them. That same need is evident today in the experiences of all who are seeking to walk closely with the Lord, and to stand for Him in the face of increasing opposition.

Honouring and obeying the Lord in a dedicated life is the result not first of grateful feelings. It must, in the first place, result from the fact that Christ is Lord. He makes claims for Himself. He says, "All authority has been given unto Me, in Heaven and on Earth." When we hear that assertion, we ask, "Lord, what do you want me to do?" So we must work at a consecrated life, in command of our Heavenly Father.

A PRAYER OF CONSECRATION

"Lord Jesus, we acknowledge Thy possession of us, and Thy rule over us. When we fail to live out of this confession, forgive us, we pray, and renew Thy Spirit within us." Amen.

"O God our Father, who didst send Thy Son to save the whole world, we pray Thee to bless all who work for Thee at home and in distant lands. Make us glad to help in Thy work, so that all the people everywhere may learn to know Thy love, and to share with us the joy that comes through our Saviour, Jesus Christ." Amen.

THE FIGHT IS ON, O CHRISTIAN SOLDIER

The fight is on, the trumpet sounds ring out,
The cry, "To Arms!" is heard afar and near;
The Lord of Hosts is marching on to victory,
The triumph of the Christ will soon appear.

The fight is on, ye soldiers brave and true
Jehovah leads, and victory will assure;
Go, buckle on the armour God has given you,
And in His strength, unto the end endure.

Your Prayers are asked

—Pray for The Presbyterian Church in Formosa — that it may be a light in the darkness of this world, guiding people to a knowledge of God's love and peace. Pray that the evil which threatens may be overcome by God's power.

—Pray for our missionaries — Miss Hermanson, Miss Macdonald, Miss MacKenzie and Miss Greer — who are now in Formosa — praying that in these dangerous days they be kept in safety — that they, with their brothers and sisters, may be led to do the will of the Lord in guiding His children to a knowledge of Him.

—For all Synod and Presbytery Committees planning special emphasis on Teen-age Work; for all who lead teen-age groups, and that others capable of this leadership may be led to offer their help.

—For the members of teen-age groups within local congregations as they plan to carry out their year's programme.

—For our National Workers, who have returned from holidays, that they be given grace and wisdom to carry on during the Fall and Winter.

—For our Student Deaconesses, who have returned from Summer Appointments, and again take up their Studies.

In Remembrance

Miss Della Gibson	Sarnia, Ontario	Sarnia Presbyterial
Mrs. W. D. Manson	Seaforth, Ontario	Huron Presbyterial
Mrs. G. D. Ferguson	Seaforth, Ontario	Huron Presbyterial
Mrs. H. Charters—	Seaforth, Ontario	Huron Presbyterial
Mrs. James Morrison	Corunna, Ontario	Sarnia Presbyterial
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Mrs. Agnes Miller	Coronation, Alberta	Calgary Presbyterial
Miss Isabel Blyth	Durham, Ontario	Saugeen Presbyterial
Mrs. James Fulton	Toronto, Ontario	Toronto West Presbyterial
Miss Sara M. McBride	Toronto, Ontario	Toronto East Presbyterial
Mrs. Edith M. Matheson	Toronto, Ontario	Toronto East Presbyterial

Great Has Been Her Contribution!

by (MRS. J. G.) ALICE INKSTER

IT WAS with heavy hearts that the members of Council Executive present at the meeting on June 24 accepted the resignation of one of its members "for health reasons." The Women's Missionary Society (W.D.) of the Presbyterian Church in Canada throughout its history, and especially in the quarter century between 1920-45, has been blessed with "mighty women of God" administering its affairs through the Council Executive. This resignation of June 1958 has deprived the Society of one more of these "mighty women" in the person of Mrs. A. R. McMurrich.

MRS. A. R. McMURRICH

Mrs. McMurrich possessed an interest in, and knowledge of, the mission of the church to an extraordinary degree. A glimpse of her background and the atmosphere of her early life will, in part, account for this. Her father was the son of the Rev. Dr. Robert Scarth Smellie, who came to Canada in 1843, settling in Fergus, where he remained for the rest of his long life. The home which he built, and which was used as the manse during his lifetime—"Kirkhall" was a veritable bit of Scotland transplanted in Canada. Her mother was the first President of the Women's Home Missionary Society, and she herself has been steeped in the atmosphere of missions.

Taking on the responsibilities implicit in membership in the Council Executive after the consummation of church union in June 1925, Mrs. McMurrich has continued to serve until June, 1958, having had during that time, a number of portfolios, all onerous and important, and all carried out with outstanding ability.

The first one was that of Secretary for India. At that time we did not have an Executive Secretary for Overseas Missions, but the oversight of our foreign fields, as they were then called, was entrusted to the lay members of the Executive. Mrs. McMurrich, by her keen and sympathetic interest in young women, was peculiarly fitted for this office. She carefully watched over the welfare of the missionaries, studied the many problems that arose, and gave carefully-considered advice. She *loved* "her girls" and they loved her. Many life-long friendships were cemented by this liaison of staff and secretary.

From 1939 to 1944 Mrs. McMurrich carried the heavy burden of the Presidency of the Society. During these difficult war years many adjustments had to be made, to meet the unprecedented conditions. The President was called out into interdenominational and national contacts more often than in normal times. Mrs. McMurrich's carefully-matured judgments were highly valued, and her dignified, gracious personality brought prestige to our Society.

When the office of Candidates Secretary became vacant, the Society was fortunate in having one so eminently fitted by temperament and experience to fill that vacancy. Mrs. McMurrich served as Candidates Secretary until her resignation.

Had Mrs. McMurrich done no more than fill these difficult and important offices and numerous other Committee Chairmanships, her contribution to the Society would have been a generous one. Great as this is, even greater has been the impact of her personality. Her keen mind; her intensive and extensive knowledge of the Missionary enterprise; her wise judgment; her genius for friendship; have made for her a special place in the minds and hearts of our members. What is more difficult to put into words, but the most important of all, is the aura of her deep spiritual nature. One felt safe in trusting to her judgment, because one knew it to be the result of careful study of the Word of God, and a close personal relationship with her Saviour.

We shall miss her loving gracious presence, but we are grateful for her many years of outstanding service, and wish for her happy years of comparative leisure to follow her chosen pursuits.

PRAYER AT BEDTIME

Ere there sleepest, gently lay
Every troubled thought away;
Put off worry and distress
As thou puttest off thy dress;
Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss—forgive;
All of good I've tried to do
Strengthen, bless, and carry through;
All I love, in safety keep,
While, in Thee, I fall asleep.
(Van Dyke)

What is My Task?

THE MINISTRY IN INDIA

by MIRIAM S. LALL

(Note: The name of Miss Miriam S. Lall is well known to the members of the Women's Missionary Society as the nurse on the Jhansi Field, India, who takes a prominent place in Christian leadership on that field.)

THE STEWARDSHIP COMMITTEE of the Women's Missionary Society has asked me to share with you my ministry in India. For several weeks I did not know what to write, although it has been always in my mind. Sometimes I prayed about it, but then too I could not think of any idea. But last Sunday I got more serious about it and spent more time in prayer and Bible reading. While I was praying, a verse came to me from Romans 12: 3-6. I have been remembering that such things have happened before, and I always thought I could not do them, but when I prayed, then things seemed quite easy and I could do them by the help of God. I hope you will not mind if I just tell you something from my own experience.

I am a trained nurse it is true, but a nurse can only do things for which she is trained, but God can use anyone by whom He wants His work to be done. Once I went to the Mission hospital where I was trained; as soon as I got down from the "tonga," the doctor came to me and told me that she did not have anybody to help to give anaesthetic. She asked me to help her. I at once said that I could not do it, because I had not done it for a long time. After I came back home I could not rest, and I felt very badly about refusing to help. So I just prayed like this —"God, let doctor ask me once again for the same thing, and let me say that I can do it. Thou art my teacher. If Thou wilt be with me then I can do anything. Oh give me another chance." The day passed, but no word. The night came and nothing heard. I had my prayer and got ready to go to bed. While lying there, there was still the same prayer in my heart. At 10 p.m. I was about to sleep when I heard somebody calling me. I said, "Yes." Do you know who it was? It was the same doctor with the same request! Then you know what my answer was. I jumped out of bed and said, "Yes, doctor, I can do it." When I entered the operating room, I never felt that I could not do it. I kept on giving the anaesthetic for two hours, and did not have any fear.

From my experience, I have seen that when we give ourselves for the will of God then He works through us. I can tell you several such things. Sometimes it happens when I am to speak that this excuse comes to me, but when I look up, then He helps me in a wonderful way.

During the year I was in South India, I had several occasions when I felt it was hard for me to do this or that. For instance, at an S.C.M. camp when I was asked to give my witness.—At first I felt that I could not because of the language. In South India different languages are spoken, but English is a common language. English was very hard for me, because in the north we usually speak Hindi or Urdu. Yet I wanted to give my witness. I praise and thank the Lord that He helped me to stand and give my witness, and I did not feel as though I did not know enough English.

As we carry out our ministry we should be honest and a well-wisher of our Master, as the little girl in II Kings 5: 2 was a well-wisher of her master. Even if we are given the smallest thing to do, we should do it for the glory of God. We should remember that "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." When I read the Word of God, then it seems to me that the ministry in India is just the same as that anywhere else.

THE CHRISTMAS SERVICE OF WORSHIP

The Christmas Service of Worship will be published in the December issue of The Glad Tidings. As this issue will be mailed on the 15th of November, copies of the magazine should be in the hands of our subscribers in plenty of time for the December Auxiliary meetings, and in good time for Programme Committees to plan for its use in the Christmas meetings.

The Service, this year, is prepared by Miss Helen Horne, who is President of the W.M.S. Auxiliary of St. Andrews Presbyterian Church in Newmarket, Ontario, where she now lives. Many members, both in the West and in the East, will hold Miss Horne in warm remembrance for she has always been an active worker, both in Auxiliary and Presbyterial, and was for seven years Recording and Corresponding Secretary on the Council Executive in Toronto. When she lived in the West, she was for several years the Treasurer of Saskatchewan Synodical. She is a daughter of the Manse, with a background of generations of W.M.S. service behind her. Her Grandmother, Mrs. Thomas Shortreed, in the early days, was President of the Women's Foreign Missionary Society of our church and her Mother, Mrs. H. R. Horne, was President of Saskatchewan Provincial, and one of the four valiant women who laboured well that the Women's Missionary Society of the Presbyterian Church in Canada should not lose its continuity in the fateful days of 1925.

WATCH FOR THESE!

THE CBC Department of Religious Programmes has announced the first religious series for TV prepared in co-operation with the National Religious Advisory Council. This is called "Heritage", and will be seen on the CBC, TV Network on Sunday afternoons from 3:30 to 4:00 P.M. November 2, is Presbyterian, "Keeping Up With The Suburbs"; each of the other denominations will give the programmes on November 9, 16, 23, and 30; December 7, 14, 21, 28, and January 4th.

The CBC has spent a great deal of money on this series, hoping it will meet a need in Canadian television, and is concerned to know the reaction produced by "Heritage". The only way they can determine this is by the mail response, and, in the interest of producing future series, they are asking for audience reaction and for suggestions. If you like the series, or any particular part of it, will you write to the station from which it comes to you, and tell them what you think about these programmes? Knowing that television stations do pay a good deal of attention to letters and postcards received in quantity, it is important that you do this. There is also the Religious Period on Trans-Canada Network from 2:30 to 3:00 P.M. E.D.T. on Sunday afternoons; and the Church of The Air, over the Dominion Network, from 4:30 to 5:00 P.M. on Sundays.

The Presbyterian members of the National Religious Advisory Council to the CBC are, the Rev. Dr. J. Allan Munro, and the Rev. Dr. David McCullough.

SYNODICAL GIVINGS

RECEIPTS — January-August

	1957	*1958*
British Columbia	$ 1,000.00	$ 1,000.00
Alberta	3,600.00	3,400.00
Saskatchewan	1,781.69	1,569.80
Manitoba	3,468.00	3,843.95
Toronto & Kingston	40,491.00	42,152.52
Montreal & Ottawa	19,121.80	22,000.00
Hamilton & London	39,171.75	42,199.79
	$108,634.24	$116,166.06

OVERSEAS MISSION STAFF—1958-1959

BRITISH GUIANA

Miss Ellen Anderson	2B Bel Air Park, Kitty, East Coast, Demerara, British Guiana.
Miss Margaret Ramsay	Wendela, Suddie Essequibo, British Guiana.

INDIA

Bhil Field:

Miss Helen Acton	Canadian Presbyterian Mission, Jobat, M.P. (via Dohad), India.
Miss Pauline Brown, Reg. N.	Canadian Presbyterian Mission, Barwani, M.P. (via Mhow), India.
Miss Agnes Hislop	Canadian Presbyterian Mission, Jobat, M.P. (via Dohad), India.
Miss Margaret Kennedy	Canadian Presbyterian Mission, Barwani, M.P. (via Mhow), India.
Miss Mary Lankin, Reg. N., B.A., M.P.H.	Canadian Presbyterian Mission, Jobat, M.P. (via Dohad), India.
Miss Beatrice Scott, B.A.	Canadian Presbyterian Mission, Amkhut, M.P. (via Dohad), India.
Miss Mary Sherrick, B.A., B.Ed. (on leave of absence)	Box 502, Weyburn, Saskatchewan, Canada.
Miss Lily Simpson, Reg. N. (on furlough)	Room 800, 100 Adelaide St. West, Toronto, Ontario, Canada.
Miss Irene Stringer	Canadian Presbyterian Mission, Amkut, M.P. (via Dohad), India.
Miss Ida White, Reg. N.	Bhabra P.O., M.P. (via Dohab), Mendha, India.

Jhansi Field:

Miss Edith M. Magee, B.A. (on furlough)	Box 80, Squamish, B.C., Canada.
Miss Margaret Leask, B.A., M.R.E.	Canadian Presbyterian Mission, Jhansi, U.P., India.

Co-operative Institutions:

Miss Bessie MacMurchy, Reg. N., B.Sc.N.	Graduate School for Nurses, Indore, M.P. India.
Mrs. Mildred Gehman, Reg. N., M.A.	School of Nursing, Christian Medical College, Vellore, South India.
Miss Audrey Prendergast, Reg. N.	Christian Medical College, Ludhiana, Punjab, India.

KOREANS IN JAPAN

Miss Jean Brown, B.A.	200-2 Chome, Shinonome Cho, Higashi Ku, Osaka, Japan.

NIGERIA

Miss Agnes Gollan, B.A.	Hugh Goldie College, P.O. Box 24, Arochuku (via Itu), Eastern Nigeria, West Africa.
Miss Dorothy Bulmer	Room 800, 100 Adelaide St. West, Toronto 1, Ontario, Canada.

TAIWAN

Miss Dorothy Douglas (on furlough)	Lucknow, Ontario, Canada.
Miss Geraldine Greer, B.A.	3 MacKay Street, Tamsui, Taiwan (Formosa), Free China.
Miss Hildur Hermanson, Reg. N.	94 Chung Shan Rd. N., Second Section, Taipei, Taiwan (Formosa), Free China.
Miss Hazel Macdonald, B.A.	94 Chung Shan Rd. N., Second Section, Taipei, Taiwan (Formosa), Free China.
Miss Margaret MacKenzie	3 MacKay Street, Tamsui, Taiwan (Formosa), Free China.
Miss Isobel Taylor, A.T.C.M.) (on furlough)	Room 800, 100 Adelaide St. West, Toronto 1, Ontario, Canada.

NEW APPOINTMENTS

Miss Beverly Craig	Missionary and Deaconess Training School, 156 St. George Street, Toronto, Ontario, Canada.

NATIONAL MISSIONS STAFF — 1958-59

DEACONESSES

Miss Winnifred Ripley	2189 Windsor Road	Victoria, B.C.
Miss Evelyn Murdoch	2295 Newport Avenue	Vancouver, B.C.
Mrs. A. C. McGillivray	912 Kennedy Avenue	N. Vancouver, B.C.
Miss Lillian Reay	1013-10th Street E.	Saskatoon, Sask.
Miss Athalie Read	Apt. 29, 125 Bold St.	Hamilton, Ontario.
Miss Hilda Blackwell	51 Parkhurst Blvd.	Toronto, Ontario.
Miss Hazell Davis	5 Sheridan Avenue	Toronto, Ontario.
Miss Flora Whiteford	947 Queen Street E.	Toronto, Ontario.
Miss Catherine Watson	Apt. 6, 5161 Queen Mary Road	Montreal, Quebec.
Miss Dorothy Lukes	908 Dominion Square Bldg.	Montreal, Quebec.
Miss Helen Ross	Cecilia Jeffrey Indian School	Kenora, Ontario.
Miss Martine Jansen van Beek	Apt. 101, 120 Broadway Avenue	Toronto, Ontario.
Miss Ada Wade	Y.W.C.A., 1324-1st Avenue West	Prince Albert, Sask.

HOSPITAL VISITORS

Miss Ellen Douglas	618 Fourth Street	New Westminster, B.C.
Mrs. Jessie Anderson	Apt. 2, 10458-83rd Avenue	Edmonton, Alberta.
Mrs. G. W. Bradley	Suite 10A, Hartman Apartments	Winnipeg, Man.
Mrs. W. B. Leatherdale	3477 Vendome Avenue	Montreal 28, Quebec.
Miss Lila Schneider	21 Barker Street	London, Ontario.

CHINESE WORKERS

Miss Gertrude Scott	2543 Richmond Ave.	Victoria, B.C.
Miss Grace Lee	1971 Newton Street	Victoria, B.C.
Miss Ruth Yeandle	3732 West Seventh Ave.	Vancouver 8, B.C.
Miss Susan Yeung	Ste. 3, 440 Main St.	Vancouver 4, B.C.
Miss Annie Wilson, L.L.C.M.	Suite 4, 1386 W. 13th Ave.	Vancouver 9, B.C.
Mrs. Elsie Young	437 East Hastings Street	Vancouver, B.C.
Miss Margaret Near, B.A.	Susanna Baird Hall	San Francisco.
(on furlough)	Theological Seminary	San Anselmo, Calif.
Miss G. B. Lee	10 Grange Avenue	Toronto, Ontario.
Miss Susan Gibson	474 University Avenue	Toronto, Ontario.
Miss Florence Goertzen	Apt. 6, 5161 Queen Mary Road	Montreal, Quebec.
Mrs. G. P. Louie	4822 Henri Julien Street	Montreal 14, Quebec.
Miss Elsie Lee	644 Dougall Avenue	Windsor, Ontario.

INDIAN SCHOOLS

Mr. N. M. Rusaw, Principal	Indian Residential School	Birtle, Manitoba.
Mrs. N. M. Rusaw, Matron	Indian Residential School	Birtle, Manitoba.
Mr. S. T. Robinson, Principal	Cecilia Jeffrey Indian School	Kenora, Ontario.
Mrs. S. T. Robinson, Matron	Cecilia Jeffrey Indian School	Kenora, Ontario.

ORGANIZATION STAFF — 1958-59

REGIONAL SECRETARIES

British Columbia	Miss May Nutt	Ste. 102, 1972 York Street, Vancouver 9, British Columbia.
Alberta	Miss Norma Kennedy	2328-22A St. N.W., Calgary, Alberta.
Saskatchewan	No permanent Secretary at present.	
Manitoba	Mrs. Dean Smith	Ste. 3, 1555 Notre Dame Ave., Winnipeg 3, Manitoba.
Hamilton and London	Miss Margaret Boyd	Apt. 10, 125 Bold St., Hamilton, Ont.
Toronto and Kingston	Miss Ruby Walker	Apt. 35, 1580 Bathurst Street, Toronto 10, Ontario.
Montreal and Ottawa	Miss Frances Clark	Room 908, Dominion Square Bldg., 1010 St. Catherine St. W., Montreal, Quebec.

Our Cover Picture — The National War Memorial

By LEETA McCULLY CHERRY

WHETHER FIRST SEEN in the green loveliness of a Canadian summertime, or with the white benison of the snow softly resting upon its rugged strength, the National War Memorial, in the Capital City of Ottawa, is one of the most impressive and beautiful features of that historic City, which is the heart of Canada, and holds so much of beauty and national interest. I doubt if there is ever a day in the year when someone does not pause to stand before it and give sincere and reverent homage to those Valiant Ones whose memory is there forevermore commemorated, and to appreciate the power and artistry which embodies in that sculptured stone and bronze the vital expression of the eagerness, enthusiasm and loyal gallantry of the brave men and women in whose memory it stands.

Especially significant is it, in this month of Remembrance, when on November 11th, at 11.00 a.m. wherever they may be, Canadians bow their heads in silent tribute to their beloved War Dead, who paid the supreme sacrifice that those who followed after them might dwell in freedom and in peace within the land they gave their lives to save. Everywhere, at this time, Services of Remembrance are held, in all the lands of the British Commonwealth, and as the poignant sweet notes of the Bugles sound the "Last Post" in the silence of the impressive Service held at this National War Memorial, it is deeply representative of the whole Nation's proud remembrance and enduring loss, and echoes, in many a lonely heart, all those other Bugle Notes which ring out at this hour over cemeteries and graves scattered throughout the world wherever those Brave Ones lie. It is at this National War Memorial, too, that our beloved Queen Elizabeth, with her husband, Prince Philip, stood on that sunny October morning of her memorable visit to Ottawa, to place upon this Memorial, in Royal and heartfelt tribute, the great wreath of Oak and Maple leaves, made by Canadian war veterans, with its six-yard bow of Royal ribbon, and the black-edged card, both sent from Buckingham Palace. In her heart, I am sure she must have remembered that it was her own Father, His Majesty, King George VI, who unveiled this National War Memorial on May 21st 1939—just nineteen years before she was to stand in his stead, a slight girlish figure, bowing in reverent humility as she honoured those loyal men and women, who had given their lives to help save her Kingdom — Her Majesty, Queen Elizabeth II, by the Grace of God, of the United Kingdom, Canada, and her other realms and territories.

This beautiful Memorial is the work of two Canadian brothers, Vernon and Sydney Marsh, and it was erected by the Government of Canada in memory of those who participated in the Great War and lost their lives in the service of humanity. It was created and designed, with great care, to be expressive of the feelings of the Canadian people; to exemplify and interpret the spirit of Heroism and Self-Sacrifice, without any suggestion of glorifying war; to be arresting and imposing through its human interest, rather than architectural elaboration, or its great height. All of this has been accomplished amazingly well. Indeed, none could look long and carefully at this magnificent piece of work without understanding, pride, and a strong tugging of the heartstrings, filling the whole being!

Through the great central archway emerges the strong, colossal group of figures, representing all branches of the Service, and telling in mute bronze perfection the story of the "Great Response" of the men and women of Canada during 1914-1918. Each figure is historically correct in detail of uniform and equipment, and typical of the branch of the Services it represents—the Infantry, Artillery, Air Force, Royal Navy, the Medical Corps and the Nursing Associations. All are there, a record for future generations, and perpetuating in bronze the people of Canada, who went overseas to serve their King and country, as they symbolize the going-forth of the people and the triumph of their achievement, "even unto death." The figures are not in fighting attitudes, but they do vitally express movement, eagerness, and enthusiasm, and the group is so skilfully placed that from any point of view from ground-level, every figure may be seen without any sense of face-shortening. It is a strong and forceful piece of sculptured perfection, and over it all, a-top the massive pedestal, are the emblematic figures representing Peace and Freedom.

The graves of those who fell in this, and in the Second Great War, are scattered throughout the world, all of them in quiet, beautiful cemeteries, lovingly honoured and tended by the people of the country in which they lie, and by members of the Imperial War Graves Commission. I had the honour and privilege of visiting one of these serene and lovely Cemeteries this past summer—the War Cemetery at Arnheim, in Holland, where lie so many of our Canadian men, the white headstones revealing how pathetically young were most of them; each stone bearing their names and the badge of their Regiment. Sometimes, the wording was simply "Known Unto God." Roses, crimson and pink, bloomed between the long rows of headstones or white crosses, and the grass was like soft green moss. Five Gardeners work constantly to keep this precious plot of Holland's countryside in absolute perfection, and to honour always the men of Canada who gave their lives upon that alien soil.

This spot of beauty and loving remembrance is typical of all the

War Cemeteries wherever they may be—at Dieppe, at Vimy Ridge, in France; in Holland, Italy, Korea, or other parts of the world where Canadians fell. All are carefully watched-over; flowering shrubs and trees have been planted and flowers bloom along the rows of headstones, which, wherever possible, bear the badge, name, rank, unit, date of death and age of the fallen servicemen. I was told that there are 16,000 such Cemeteries in more than 100 countries, and that between 60,000 and 65,000 Canadian Soldiers of the Services are resting there — more than a million Commonwealth Servicemen altogether. Surely we have paid too high a price for Peace, to ever let it fall into jeopardy again!

Last year, at this time, you will recall, we spoke of the Book of Remembrance, which rests on the Altar of Remembrance in the Memorial Chapel of the Peace Tower in Ottawa. You will be glad to know that now the Second Book of Remembrance has taken its place beside that first beautiful Volume. This one is a 100-pound volume, which is of equal beauty and craftsmanship, and records the names of 44,890 Canadian Servicemen, who are known to have died in the Second Great War. It has taken nine years to complete, and the work was headed by Alan B. Beddoe, who is a retired Naval Officer, and well-known authority on heraldry. The whole undertaking was under the direction of the Department of National Defence. In this handsome book, there are more than 400 illuminated badges and coats of arms and the columns of names, in their clear-cut black, stand out most effectively among the bright colours and artistry of the badges and coats of arms. It, too, has a fresh page opened every day, and it is possible, upon enquiry, to find out upon what day any cherished name will be found there.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

You and Your Auxiliary

"A Picture is Worth a Thousand Words"

— an old Chinese saying —

by REV. RONALD J. CON, B.A.

(Note: *This article is of particular interest because it is written by the Rev. Ronald J. Con, the first Chinese Canadian minister in the Presbyterian Church in Canada. Mr. Con graduated from Knox College, Toronto, in the Spring of 1958 and is serving under the Board of Missions in the charge of Emmanuel Church and Lockerby, Sudbury, Ontario, and assisting in the work being done among Chinese people in Knox Church, Sudbury. Mr. Con received his own first Christian training in the Chinese Kindergarten in Vancouver. Those who attended the Council Meeting in Ottawa in 1956 will remember that his mother was a delegate to that meeting.)*

"Go ye therefore and teach all nations . . ."

— "Who me? — A missionary?" — "But . . . but . . . I can't be a missionary. I'm not . . . and besides, I can't, . . . anyway, I'm not a missionary!"

Sounds familiar? And why not? Many of us think of this command of Christ strictly in terms of "over there," not realizing that it means also right HERE! Yes, right where you are, in your city, in your village, perhaps even within the shadow cast by the spire of your church, is a mission field in itself. That "M" in W.M.S. means not only Miss Jones in India but also you, the reader at home. It stands to reason that as Christians we are missionaries. There are not two separate classes of Christians . . . the missionary and the non-missionary. All of us have been called to serve Christ not only in China, or India, but here, "right in your own back yard," as a line from a song once stated.

This writer has been approached several times as to how — "My Auxiliary and myself can help the new Chinese arrivals in my district?" I have given a few hints here and there and now welcome the opportunity to be able to write in "The Glad Tidings" a few more words on the subject.

There is much that one can say. Perhaps we should begin with the fact that, when we are all called to Christ, we are therefore missionaries. Acknowledging that fact, we can now see the tremendous responsibility, the tremendous opportunity for us to serve Him at home, for here in Canada is a "field" in itself! With that fact acknowledged, we shall move into the "practical" field — the field where "You and Your Auxiliary" can work.

Firstly, support this work with prayer, active participation, and a genuine interest in the group. Be sincere—for insincerity is one of the first things a stranger would sense. Support the work always by prayer; ask always the Holy Spirit to guide you, as you prepare the English lessons and meetings, that sometime and somewhere you can "get through" to your scholars something more than a mere knowledge of English; that you may give them the knowledge of Christ Himself.

This brings us to the actual participation in the meetings. If you are starting a group with newcomers, make certain that your programme is interesting. By this, we mean make the programme appeal more to the eye than to the ear. "A picture is worth a thousand words," as the old saying goes. Remember that the "newcomers" have a limited vocabulary and therefore any Bible lessons that are taught with the help of filmstrips, slides and flannelgraphs are more valuable than a person merely talking, for that may only result in "sound and fury, signifying nothing."

May we suggest that you include in your programme, baking or cooking sessions when you and your members will exchange recipes with the Chinese women. Teach them how to cook Canadian food, and ask them to show you how to prepare Chinese dishes. In this way, where you teach them and they teach you, they will have a sense of feeling that they too have something to contribute rather than always being on the receiving end. As for you and your members, would you not like to be able to prepare exotic Chinese dishes like Boneless Almond Chicken, Diced Chicken Almond Chop-Suey, Sweet and Sour Spare-ribs Chinese style, and so on?

Take your group of newcomers on tours, whether on a shopping tour or to the local bakery or park. In this way, they can have the experience of seeing the objects and also learning, mixed with pleasure. On one of these tours, you will teach by pointing, and repeating the word that is attached to the object again and again. No, their grammar may not be correct, but bread is bread, and flour is flour and "we go car" means "we go car," whether or not "we are going in a car" or "we go in a car." The Chinese language is very simple, grammatically speaking, therefore, if you teach English to the newcomer, avoid getting complicated till the new arrival has a vocabulary with which to work.

In your meetings give them hints on the customs in Canada—where to seat the guest of honour, on the right or on the left, the correct way of setting a table, and so on. These things are important to the newcomer, because she has to adopt a new set of social rules. Perhaps she may not get her tenses right, but if she can set the table correctly that is more important.

The final major suggestion is for "You and Your Auxiliary" to get to know your group as persons, individuals. Invite them into your homes, show them what a Christian home is like, for again, "A picture is worth a thousand words!" Take time to visit them and to get to know them—their problems, their likes and dislikes. Try and master a few Chinese words like "ney-ho-la-mah?" (are you well?) and "joy-geen" (till we meet again). The Chinese women will love you for it.

Remember, if we are to lead "souls" to Christ, we must first lead the body, we must be able to communicate with them. This means, when one is talking with one who is not familiar with the language, it is not what you say that counts, but what you do, for again, "one picture is worth a thousand words."

INTERESTING NEWS FROM FAR AND NEAR!

Christian Meetings Held in Asia

A PUBLIC WORSHIP service attended by some 16,000 delegates and visitors who filled the Tokyo Sports Arena brought to a close the eight-day Fourteenth World Convention on Christian Education. Presiding at the Service was Methodist Bishop Shot K. Mondol of Delhi, India, newly-elected president of the World Council of Christian Education and Sunday School Association, which sponsored the convention. Registered for the convention at its closing were more than 4,000 delegates from 63 countries. It is believed to be one of the largest Christian meetings ever held in Asia. Among those in attendance were Sunday School teachers, educators, youth counselors, ministers, missionaries and other Churchmen. At the closing service, Bishop Mondol commissioned teams to carry to other cities in Japan, Formosa, Ceylon, the Philippines and India, the convention's message, "Christ, the Way, the Truth, and the Life."

(World Church News)

Pillar of Peace

Ground-breaking ceremonies for a "Pillar of Peace," to be erected on the shore of the Sea of Galilee, were held at Capernaum recently by the Interfaith Committee for Peace in the Holy Land. Some 80 Christian, Jewish, and Moslem members of the committee participated in the ground-breaking and prayer service at a mountain shrine, located at a point where the Jordan River flows into the Sea of Galilee. When completed, the peace pillar will be about 170 feet high and will bear symbols of the Christian, Jewish and Moslem faiths.

Toward Traffic Safety

It is reported from Auckland, New Zealand, that Churches of all denominations in that city have agreed to co-operate with the local police in an effort to cut down the toll of death and injury due to traffic accidents. Clergymen will assist in the campaign with sermons on safety and moral responsibility.

Searchlight on the Mission Overseas

TAIPEI THEOLOGICAL COLLEGE

by MARY E. WHALE, B.A.

NOT LONG AGO, there came to our desk, an envelope enclosing pictures carefully wrapped in a Chinese language newspaper. Two of those pictures you see on these pages. The pictures brought to mind a very interesting afternoon spent a little over a year ago at the Taipei Theological College. These pictures have apparently been taken on the occasion of the graduation of the most recent class of students.

The Taipei Theological College is not an old institution, but it is housed to-day in brand new buildings. The occasion so well remembered was one at which the writer was a guest at tea. It was a lovely tea, and we all had the opportunity of seeing the new buildings—then still unfinished—but giving promise of completion such as you see in these pictures. If you could stand at the doorway of the main building of the college and look out beyond, you would pause to admire the view. Those who chose the site could not have been unmindful of the wonder that is caused in our minds, as we behold the awesome spectacle of God's handiwork. While man may use his gifts to build beautifully, the Creator of all beauty is God the Father. As one looks out over the valley, and the mountains between Taipei and the Formosa Straits, one is moved to praise the Creator and give thanks that we may behold such beauty.

TAIPEI THEOLOGICAL COLLEGE

But, to speak of the college itself—there on the hill outside Taipei, young men and women are trained to the Ministry of the Christian Church. The W.M.S. (W.D.) has a goodly share in this training centre. Just a few months ago, a sum of $10,500.00 was forwarded for the building of a dormitory for women students. This was sent after The Formosan Church had raised a sum of $3,500.00. In addition, Miss

Margaret MacKenzie is to take up her abode on the campus, and conduct classes in Christian Education. She will also have a share in the teaching programme in the schools in Tamsui — but it is expected that her work may gradually move in the direction of training young women students particularly, for their task in The Formosan Church, at the Theological College.

One of the most important parts of mission work to-day, is the training of leaders. In Formosa, we are privileged to be allowed to give academic training to Middle School students, and in so doing, to give them a large measure of Christian Education, through the influence of dormitory life and through Christian teachers. From Middle Schools, there are always a fair number of young people going on to training in theology, giving themselves to the work of leadership in The Christian Church in Formosa.

There are two Theological Seminaries in Formosa — one in the south, which has been developed through the English Presbyterian Mission; one in the north, which has grown up as a result of Canadian Presbyterian Mission work.

Rev. James Dickson is to-day the principal of the North Formosa Theological Seminary, and several of the Canadian missionaries are professors there. The training given tends to be quite an all-round training, including the biblical studies, but adding study in Church music and Christian Education as an integral part of the theological course. It is the hope of the Theological College to send out the young people to give a wide area of leadership in Christian communities throughout the Island of Formosa.

One cannot measure the value of such an institution as the Taipei Theological College. As this is being written, there are daily accounts of threats for the beautiful Island of Formosa. Those who are Christian must surely know that the only way to victory of any kind is through Jesus Christ. If these beautiful buildings are to fulfil their purpose in training young people for leadership in The Church of Formosa, we must be one with our Formosan brothers and sisters in prayer—for the advancement of Christ's Kingdom in this land and everywhere.

THE CHAPEL
TAIPEI THEOLOGICAL COLLEGE

OUR WORKERS

(In response to many requests for photographs and biographical material about our Workers, both Overseas and in Canada, we are starting, with this issue, a series of brief biographies, each accompanied by a photograph, which will continue month by month until all our National, Overseas, and Organization Staff has been covered. Four biographies will be published each month, and, because our Adult Study Book—"W.M.S. News—National Edition"— deals with our work in Canada, the series begins with our National Staff. We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS GRACE LEE

MISS GRACE LEE

Miss Lee was born in Victoria, British Columbia, and when still a small girl went with her parents to live in Canton, China. Under the influence of her teacher, Miss Agnes Dulmage, a Canadian missionary in South China, Miss Lee became a Christian. After taking the teacher's training course in Canton, she came to Victoria to teach in the Chinese public school. In 1931 she was appointed as missionary and teacher in our Chinese Mission in Victoria, where she is still doing a splendid work among the Chinese women and children.

In the October 6th, 1951, issue of the "Victoria Daily Times" mention was made of the outstanding work of Miss Gertrude Scott and Miss Grace Lee; and pictures depicting their work were published.

MISS GERTRUDE SCOTT

Miss Scott, whose birthplace was Victoria, British Columbia, received her education in Public, High School and Provincial Normal School in that city. In 1926, she was appointed as teacher and missionary to the Chinese women and children in Victoria. Except for a short time during her late mother's serious illness, Miss Scott has, since 1926, served on our National Staff. Miss Scott's training and experience as a teacher have enabled her to do much for those who have come to the mission in Victoria.

MISS GERTRUDE SCOTT

MRS. G. P. LOUIE

Mrs. Louie was born and educated in Hong Kong. She came to Victoria to live and was dedicated for work among her own people in Vancouver, 1930. She resigned from her work in 1938 and later came to serve again on the National Staff in 1942. At the present time Mrs. Louie is working zealously among the women and children at our Chinese Mission in Montreal.

MRS. G. P. LOUIE

(Continued on next page)

MISS SUSAN YEUNG

Miss Yeung was born in China. She attended Chang Kwmg Girls' Seminary and Canton Provincial Normal School, graduating as a Kindergarten teacher. She was on the Public School staff at Ling Nam University, Canton, for nine years, serving later on the teaching staff at St. Stephen's Girls' College, Hong Kong. Since 1940, Miss Yeung has been associated with our Chinese Mission in Vancouver, where she has proved invaluable as a Christian teacher both to old and young.

MISS SUSAN YEUNG

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Of Special Interest

The Annual Meeting of the Council of the Canadian School of Missions has authorized the opening of the Wednesday Programmes, to interested people in the five Communions supporting the School. You are invited to share in this programme for missionaries on furlough, and to get acquainted with them at these Sessions. Out-of-town friends, who are in Toronto for the day, or any part of it, will be very welcome to come to these Wednesday Programmes, held each Wednesday from October 15th to January 14, 1959, at The Canadian School of Missions, 97 St. George St., Toronto. If you can stay for all the Programmes of the day, bring a sandwich with you and Nescafé will be provided at the noonhour.

The Programme will be as follows:

The Gist of the Old Testament in its Historical Development — The Director — 10:10 a.m.

Urban Sociology — Dr. W. E. Mann, St. John's Garrison Church — 11:10 a.m.

The Epistle to the Hebrews in its Old Testament Setting — Dr. Jakob Jocz, Nathaniel Institute — 2:10 p.m.

Chapel Service — led by Missionaries on furlough — 3:10 p.m.

Fellowship Tea, in the Lounge — 3:45 p.m.

Deaconess Conference

by ISABEL HUNTER

Graduate deaconesses gathered at Westminster House, 156 St. George Street, Toronto, for a Conference during the first week of September, in recognition of the 50th Anniversary of the inauguration of the Order of Deaconesses in The Presbyterian Church in Canada. The opening session, devoted to "Reminiscences of the Past," was a social evening thoroughly enjoyed by all. Visiting lecturers were Dr. Bela and Mrs. Vassady, of Lancaster, Penn. In his native Hungary, Dr. Vassady had an outstanding career as a professor in three theological seminaries. He is now Professor of Systematic Theology at the Theological Seminary of the Evangelical and Reformed Church. Dr. Vassady led the conference in devotions and Bible study each morning, opening up avenues of refreshing thought. Mrs. Vassady had been Vice-President of the Women's Federation of the Reformed Church of Hungary; will be remembered as the writer of the World Day of Prayer Service a year or so ago; had been active as an evangelist and Bible teacher. Mrs. Vassady dealt with subjects that are vital in the understanding and deepening of one's spiritual life. Eminently fitted to do so, Dr. B. H. McNeel, Chief of the Mental Health Division for the Department of Health for the Province of Ontario, led in a series of discussions on mental health as it relates to church work. The teaching of the three lecturers blended into one harmonious whole and proved to be a stimulating and enriching experience.

In an interesting way, Miss Margaret Webster spoke of her studies at

THE CONFERENCE GROUP

the Chateau de Bossey, near Geneva, Switzerland, and told of some of her visits to Lay Training Centres on the Continent and in Britain during the past year. "Tools for the job" were offered in a display of visual aids presented by Miss Mabel Booth, and in the presentation of mission studies for 1958-59 under the direction of Miss Louise Reith, assisted by Miss Margaret MacNaughton and Miss Frances Clark.

The programme for the Conference was planned by the Alumnae Association of the Missionary and Deaconess Training School, and the sessions were presided over by members of the Executive of the Alumnae Association—Miss Estelle MacCausland, Mrs. Anne Spaulding, Mrs. Joan MacLellan, Miss Lily A. Macarthur, Miss Louise Reith, and Mrs. G. D. Ralston. Mrs. Agnes Conkey was in charge of the arrangements for the picnic supper held at St. Andrew's Presbyterian Church, Scarborough.

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Presbyterian W.M.S. Training Centre
Luther College, Regina, Sask.

A PICTURE OF THOSE WHO ATTENDED THE W.M.S. TRAINING CENTRE FOR OFFICERS AND LEADERS IN THE FOUR WESTERN SYNODICALS

Report from The Vacation Bible School at Banff

EACH SUMMER, deaconesses and summer appointees conduct Vacation Bible Schools in the areas in which they are working. During the past summer, two teachers, Miss Nora Sullivan, formerly of our Birtle Indian School staff, and Miss Gale Kay of Guelph, were appointed to assist in the work which was begun in Banff National Park under the supervision of the Rev. Gordon Peddie, Minister of St. Paul's Presbyterian Church, Banff. We express our appreciation to Miss Sullivan and Miss Kay for their very splendid work and at the same time extend our thanks to all members of our National staff for the fine work done in their Vacation Bible School projects. The following report was prepared by Miss Sullivan and Miss Kay:—

"We arrived in Banff on June 28th, ready to begin work on July 1st. Our activities for the summer consisted of the following:

A. *Daily Vacation Bible School*—Classes were held each week day, Monday to Friday, from July 1st to August 29th, from 9.15 to 10.15 a.m. At 9.00 a.m. we arrived at the Tunnel Mountain Campsite ready to begin the school at 9.15. The children were recruited from the nearby playground and from the surrounding tents. The one-hour period was divided into four parts: fifteen minutes open session; twenty-five minutes classes; fifteen minutes organized games; and five minutes closing session. Norah was Director of the school, and opened each morning with prayer, songs, hymns and choruses. She, or one of the other teachers, told a story, often using flannel-graphs which were most effective in maintaining the interest and attention of the children from any distraction of the playground.

For the teaching period the school was divided into three classes: (a) The Kindergarten class, of four and five-year olds, taught by Miss Carol Wood, a girl from St. Paul's congregation, who did an admirable job with a difficult age group; (b) The primary class, of six, seven and eight-year-olds, taught by Gale; (c) The junior class, of nine, ten, eleven and twelve-year-olds, taught by Norah. The junior class was consistently the largest of the three groups. The class period provided a wonderful opportunity for a personal association with the boys and girls.

The fifteen minutes devoted to organized games proved quite an attraction to the children and helped the teachers get even closer to their pupils. Not infrequently the games drew children to the latter part of the school one day and brought them back for the entire school on the following day. The five-minute closing session gave each class an opportunity to indicate what had been learned in the day's lesson, usually given in the form of a chorus or hymn, or a memory verse. When the children were dismissed with prayer, they were given a mimeographed note for their parents, which explained the purpose of the school and expressed our happiness in having the children attend.

One Friday morning, when Norah announced Open Air Church Service for Sunday morning, a boy inquired if it would be broadcast on the radio. When he was informed that it would not, he just said, "Aw heck! Then I'm not coming." One little girl went home to tell her mother the Daily Vacation Bible School was sponsored by St. Paul's *Pedestrian* Church! We also had one little fellow say, "You must have a lot of courage to do this every day!" Some times it did take a lot of courage, and patience, but always there was great encouragement coupled with a sense of real achievement. It was a distinct pleasure and truly satisfying, to work with such eager and enthusiastic children and especially gratifying to find them waiting for our return each morning. Not least among our encouragements was the presence of quite a number of children who had been in Banff last year and were eager to return to our Daily Vacation Bible School again this year.

There was a large turnover in class from day to day, and especially after the week-ends. Children came from a wide variety of Church backgrounds, and from many different places in Canada and the United States. While many, obviously, were regular attendants at Sunday School, still others clearly were not, and we pray that the seed sown will bring forth fruit. During July we had a nine-year-old deaf boy for several days. He was able to follow the lessons in the book and enjoyed the games very much. One week we had five sets of twins!

The Daily Vacation Bible School was, in itself, most unusual, in that the only furnishings were the log benches of the open air theatre. We used the Westminster Press materials and found them readily adaptable to our rather odd teaching situation. The surrounding activities of the campground were not as distracting as one might suppose; and it was an inspiration to see the children bow reverently for prayer and join together in the Lord's prayer, notwithstanding the existence of other children playing nearby, or adults looking on. The greatest single problem was to adjust to the frequent coming and going of children during class time. It was quite common for a child to say during class, "Oh, excuse me, I have to go to get my breakfast." One quick breakfast and later he was back in class.

Is the school worth while? During our nine-week period we had a total attendance of 1,798 which works out to an average daily attendance of 43 pupils. The last week in July and the first two weeks in August the average was 51 children each day. The highest single attendance was 67. Mr. Peddie went with us every day to the school and assisted in enrolling the children, directing the late-comers, and meeting the parents. We found it extremely helpful to have an additional person, not teaching, to look after these matters. In addition to our own belief in the worthwhileness of the school, and the response of the children, we have received a great many expressions of appreciation and enthusiasm from the parents. It was quite common for parents to hold up the breaking of camp until after the school was out for the day. We regret that we did not keep a guest book which could have been signed by the parents, and in which they might have written down their comments. However, these comments are written in our minds and they leave us in no doubt as to the value of the Daily Vacation Bible School.

B. *Open Air Church Services: Tunnel Mountain Campsite* — Each Sunday morning, weather permitting, an Open Air Church service was held at the Open Air theatre grounds at Tunnel Mountain. The service was conducted by Gale, who also took her turn bringing the message. She was assisted by a group of young people, two of whom also took turns giving the message — Marvin Traub of Didsbury, Alberta; and Douglas Cleghorn, a student for the Presbyterian ministry, from Waterloo College. Mervin Traub played a trumpet, which helped call the people to worship; and Gordon Farr of St. Paul's congregation played a piano accordian, which was used to lead in the singing of the hymns.

The service was brief and informal, with an average attendance of over one hundred. When one realizes that such an attendance would be considered really excellent in St. Paul's Church in the non-tourist season, and that even a capacity attendance in summer is about two hundred, it is easy to appreciate the value of this out-door service. As at the Daily Vacation Bible School, it is inspiring to see campers gather for worship in this beautiful mountain setting, singing, praying, and listened to the good news in the shadow of the everlasting hills. After the services we met and talked with many of the campers. Their expressions of appreciation were very encouraging. In connection with the Open Air Service —and indeed in connection with all out-door activities—many expressed surprise at the fact that the Presbyterial Church in Canada was taking the initiative in going out to the people.

C. *FILM PROGRAMME:*

1. *Tunnel Mountain Campsite*— Each Sunday evening, weather permitting, a film was shown at the Tunnel Mountain theatre. This year the films shown most were, "The Unfinished Task,"

"The Sickle or the Cross," and "Reaching From Heaven." Attendance varied, depending on the weather principally, from a low of about 150 to a high of 800, with the average good night in the neighbourhood of 400 to 600. The films have a clear Gospel message, and we are sure they reach many non-church people.

2. *Two Jack Campsite* — This campsite is eight miles from Banff, and the films shown at Tunnel Mountain were alternated on Sunday evenings with Two Jack Camp. This is a much smaller campground and a good attendance were would be 150. The average this year was higher than in previous years, and, on all warm nights, was up to 100 to 125. For the first time in the five years that these outdoor films have been shown, additional showings began the first week in August at the request of the supervisor of the Two Jack Campsite and speaks highly for the work that is being done. In connection with Two Jack Camp we made enquiries, and it would seem that there is a potential here for the future, both for the Daily Vacation Bible School and the Sunday morning Open Air Services, if they can be held at different hours from Tunnel Mountain, thus permitting the same staff to take on the extra work.

3. *Martin Luther Film* — Every Monday night during July and August, the film, "Martin Luther" was shown in St. Paul's Church hall. Each evening we had an attendance of approximately 65, which reasonably filled the hall. Those who came to see the film included many who were seeing it for the first time, because it had been banned in their area. (This included people from certain sections of the United States.) Others had seen the film before, but appreciated the opportunity to see it again, so that they could ponder some of the great lines in the film. We ushered the people on those Monday evenings, and, during intermission, briefed the audience on our summer activities. We met many interesting people at these films, including missionaries from India and Africa.

D. *Church School in St. Paul's Presbyterian Church* — Each Sunday morning during the hour of worship (11.00 to 12.00 o'clock) we held an open session in the church hall for St. Paul's, for visiting children. Norah was Director of this church school. Flannelgraph lessons, stories and songs, comprised the programme. Several ladies from St. Paul's Church School assisted with an additional story. Mrs. Peddie was the regular pianist. The visiting children were given a certificate of attendance.

E. *Round Table Talks*—Discussion

groups were held every Wednesday night on such topics as marriage, education, capital punishment, race relations. In terms of numbers, Mr. Peddie tells us that the attendance this year was much lower than in earlier years, yet, those who did attend entered freely into the discussions, and, since those present came from quite varied church and community backgrounds, the discussions were most enlightening. A good example of the value of these meetings was provided on the evening of the discussion on race relations, when a science professor and his wife from the southern States made a remarkable contribution to our study of the Negro question. On this night also, we were able to compare the Indian problem in Canada with that of the United States, and Norah took the opportunity to show her slides of the Birtle Indian School.

F. *ADDITIONAL ACTIVITIES*—Among other activities in which we were engaged, we may mention a wee bit of hospital visiting, and a few calls at homes of St. Paul's people, meeting scores of tourists who came into St. Paul's Church during the week to see the church, and talking with them about our work and the work of the Presbyterian Church in Canada; helping out with mimeographing work in conjunction with St. Paul's congregation; preparing a list of visitors who had signed the Guest Book, so as to make more easy Mr. and Mrs. Peddie's annual chore of mailing a Christmas greeting to these people — about one thousand altogether.

On Sunday evenings we both sang in the church choir, and Mr. Peddie says that our presence every Sunday made sufficient difference in the size of the choir (numerically) that for the first time in six years a choir was present at all the evening services. On the evening of Sunday, August 19th, there was a special Young People's service. Norah conducted the service, and Gale brought an inspirational message. Douglas Cleghorn read the Scripture lesson and Mervin Traub led a song service and sang a solo. In addition to ourselves, there were eight other young people who helped in the out-door work during the summer and Mr. Peddie paid tribute to the work of this group at the special service."

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1959 Glad Tidings. Do not wait to be asked for your subscription, but gladden the heart of your Glad Tidings Secretary by giving it to her early. Individual Subscriptions from January to December—$1.00 per year.

MISS INDIAN TEEN-AGER

by AGNES HISLOP

LET'S LISTEN in on the conversation of two 'teen-age girls. Tara and Nurani, whose homes are in our Church's Bhil Mission Field, India. They are home on holiday from Jhansi High School and are busily exchanging news about their old schoolmates in the Elementary School at Amkhut—

"Isn't it wonderful to be at home on holidays?" exclaimed Tara. "It seems no time since we finished Eighth Class in Amkhut, yet a year at school in Jhansi has gone."

"Just one more year and we'll 'Matric Pass'," said Nurani. "Then the girls of our class will *really* scatter. Only five of us were together this year."

"What did your uncle say about Sara when he came yesterday from Barwani?" asked Tara. "Is she happy that she stayed at home and attended the Government High School?"

"Yes, she is, he said. As the only Christian in her class she really had to be a witness. She missed the Bible Study and fellowship that we had, but studied *VERY* hard all year and was top of her class all through."

"Then no one could say the only Christian was a lazy student! That was one way to witness."

TEEN-AGE GIRLS OF INDIA

"Dhirah and Premi are home from Bible School for vacation. Our pastor's wife told me that they are going to come here to help her with a vacation Church School," said Nurani.

"Oh good! Then we'll get to see them."

"I was just thinking of Ruth. It's too bad she couldn't go with us to Jhansi."

"But she will be through her Nurse's Aide Course in Jobat Hospital by the time we finish High School, and in another year will have midwifery training," asserted Tara.

"I know, and after training she will start earning, and so be able to support her widowed mother," said Nurani. "That's why she didn't go to Jhansi. But just the same, it is unfortunate that she couldn't go on for Matric. No one can get any kind of advanced training, or really do anything in India in the future, without complete High School."

"I want to take the full four-year Course, and become a pakka nurse-midwife," declared Tara.

"Then you can take the post-graduate Course, and become a Sister-tutor or a Ward-Supervisor—both of which are greatly needed."

"Sona said she wants to take a laboratory technician's course," said Tara. "She was writing to different hospitals while we were still in Jhansi. You, Shanti, and Grace, all plan to become teachers, don't you? Schools are real openings for Christian witness."

"Tara, you remember when Mrs. J. came to talk with the girls about Christian vocation? Shanti told me that since that time she has been thinking very seriously of wanting to enter a Seminary where she could become qualified in Bible teaching and in training other people to be what Mrs. J. called 'lay leaders' in the Church."

"But, she'd have to have a College degree to do that, wouldn't she?"

"It would be best if she could, but there are some places where they take Matric Pass students. Shanti says she'll have to talk it over with her pastor and Miss Y.; both of them will have good advice."

"I'm sure that Shanti would be very able in that kind of work. She was so active in our Christian Endeavour Group in Jhansi. Oh, she *must* get the training." enthused Tara.

"That makes eight of our class. There is only . . ."

". . . only Gulabi," interjected Tara, "and her wedding!"

"Yes, Gulabi, the first one of our class to be married. Her wedding will be in two weeks. Wouldn't it be fun if the rest of the girls in our class could be there and we could have a reunion?

"You know, I was so surprised to hear that Yohan's father had approached Gulabi's father to make an arrangement."

"I wasn't! I remembered them two years ago at the Mela. Yohan and Gulabi would be sitting in the meetings, and would 'happen' to steal occasional glances at each other across the Church!"

"So their fathers made the wedding arrangement!" chuckled Tara. "Well, not all Christian young people can choose as those two did, Hindu and Muslim girls don't have any choice at all. That's what Sita, one of the day-students at Jhansi—a Hindu girl—said."

"Yes, I remember the day she said that. And I recall thinking that we Christian girls have so much to be thankful for."

"That's right. We do. It is just taken for granted that we should have an opportunity for an education, to at least learn to read and write. But, it is really a tiny minority of Hindu or Muslim girls who can do that."

"Do you remember," asked Nurani, "in one of the papers from Canada, which was in the library in Jhansi School, that there was an article about girls of our age, and it called them 'teen-agers'? As I read it I was thinking that here in India it seems that most of the girls never have a chance to be a 'teen-ager.' Everybody is a little girl going to school . . ."

". . . or working about the house helping her mother cook food, or carry water, or working in the fields, or herding cows and goats . . ." interposed Tara.

". . . and then, suddenly, she is an adult. She is getting married and taking on adult responsibilities like Gulabi will, or she is a young woman, training to be a teacher, or a nurse, or some other job," concluded Nurani. "This is the life—when you're an Indian teen-ager!"

MOUNTAIN RETREAT

Our hearts we offer in this lovely place
High on a mountain-top of fir and pine;
Almost, dear God, we seem to see Thy face
Smile down on us from heaven's bright confine.
The wind plays organ-music in the trees;
The small birds add their worship-notes of song;
And we in adoration make our pleas
That when the daily round seems long,
We shall recall the incense of the pine
The peace and strength of quiet hours apart;
Grant that this memory, serene, divine
Each one shall cherish always in her heart.

(Selected)

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Boys and Girls!

NEWS OF GRADE ZERO

by MARGARET LOVE

DEAR GIRLS AND BOYS:

Were you ever in Grade Zero? Won't you come and spend a day with us?

Perhaps in a magazine there might be a picture of "The Canadian," which brings our visitors to the lovely town of Kenora, Ontario.

Wee travellers from the west-bound "Canadian" arrive just at bedtime. Tired from the long, long journey, you'll gladly snuggle down under a pretty quilt in one of the lower-dorm bunk beds with many other little juniors.

Prayers, a story — Good-nights! Lights Out!

Ding-dong, ding-dong, ding-dong! (as the watchman ends his night's duty), but where are you?

Of course the rising bell has awakened you, in Cecilia Jeffrey Indian Residential School, and the new friends are Ojibway children, who have come from far away places — Sandy Lake, Lansdowne House, Deer Lake, as well as many other forest homes nearer Lake of the Woods.

What a scramble into socks, shoes and day-clothes, and downstairs to the washrooms! You wonder, "How will I ever know all this big family, because every one has shining black hair and twinkling brown eyes?"

'Tinkle' rings a little bell, while the supervisor says 'In Your Bands' and eight lines of neat girls (or boys) are ready to march in to the dining room.

After the Blessing, how good the oatmeal porridge tastes, and toast with jam!

Then—'For this food which we have received, O Lord, make us truly thankful. For Jesus' sake. Amen.'

After breakfast — tooth brushes first, then the children do the duties assigned; dishes, preparing vegetables, sweeping and dusting dormitories, halls and stairs.

This too, is dispensary time, and bumps, cuts, pains and ear-aches, are cared for by the nurse.

8:45 a.m. on school days finds all the staff and 150 pupils in chapel service, conducted by the Principal or a member of staff. We sing 'Father we thank Thee for the night,' followed by the Bible Lesson, a story, a hymn and the National Anthem.

As you follow the tiny girls and boys a few steps from the Chapel to the Grade Zero classroom, about thirty shy 'little folk' are wondering about you, so for a little while voices will be whispers. Very softly we say, 'Our Father which art in Heaven' and a prayer for a little playmate in Hospital.

Won't you join us in our favourite hymns—'Jesus loves me' and

'Jesus loves the little children,
All the children of the world—
Brown and yellow, black and white
All are precious in His Sight—
Jesus loves the little children of the world.'

Many boys and girls have Bible names and today's picture-story is about 'Lydia,' told specially for our wee Lydia.

Next there are memory verses from the Beginners Course, and verses about 'Shepherds abiding in the field.' We must start now in order to learn the lovely story well for the Christmas Programme.

For a moment's rest, we might look through our sunny south windows. Oh! there's a busy little junco having seeds for lunch; a family of wild ducks is swimming on Round Lake, and there's a wonderful freight train with all kinds of cars going to Kenora.

Lessons now. The ahmic (beaver) group is reading about Dick, Jane and Sally. The oshusk (muskrat) and the waboose (rabbit) groups would love to count for you. Paiphig, neesh, niswih, neewin, nonnen, gutiva-sive, ne-swa-sive, ne-swa-sive, shonga-sive, metassive.

Listen while they count in English now.

'1, 2, 3, 4, 5,
I caught a hare alive
6, 7, 8, 9, 10
I let him go again!'

Who likes to blow bubbles? After a lot of fun with real bubbles we learn—'I blow bubbles
Big, big bubbles
Bright bubbles, blue bubbles
Bright, blue bubbles.'

Ding-dong! Recess. We must show you our new swings and teeters. Do you like to play hop-scotch or jacks?

When playtime is over, we like a story about Joe and Ruth, who are little Indian children and live in a log cabin as some of us do.

We print their names with these nice round pencils, and draw coloured pictures of cabins with trees and flowers and a big round sun.

By lunch time you will be one of the class and you will know ever so many new friends and join in playing 'Good Afternoon' and 'Guess Who' as well as 'Farmers in the Dell.'

Would you like to hear a story of 'Peter Rabbit in Mr. Macgregor's Garden,' on the record player? That is our favourite.

Knock! The Principal visits our

class room to tell us the rules for Fire Drill. First we practise leaving the class room quickly and quietly. Then we go to the dormitories and in turn slide down the big, round fire escapes. After the first slide, we think it's fun and want to keep on sliding.

Grades I and II come to sing with us for music period.

After recess, the lesson is making masks from paper bag to wear at our Hallowe'en party in the classroom.

Knock! Aren't we the lucky little people? The Home Economics class hear that we have a visitor from far away, so makes us a treat of cookies, for which we say a smiling 'Megwetch.'

It is time to sing 'Another day is done,' and we hope you will come to visit us again tomorrow.

Now we would like you to see all the Staff, who take such good care of all the girls and boys, because for many of us the school is our home till next summer holidays.

Wouldn't you like to see the new school block where our big brothers and sisters from Grades 3 to 8 have their classrooms? You already know about the Home Economics class, and you will see many useful things made by the boys in Industrial Arts.

Immediately after dinner, Grade Zero and other juniors go to C.O.C. in the Chapel. Won't you come and tell about your C.O.C. or Explorers? You will see some slides of our work and play in the wintertime, when we skate and coast.

The meeting closes with a prayer, 'for boys and girls in every land.'

As we say good-bye, we hope that some day you or your C.O.C. friends may come to serve among these lovable Ojibway people.

Margaret Love

(Note: Miss Margaret Love is the teacher of 'Grade Zero' at the Cecilia Jeffrey School, Kenora, Ont.)

CHILDREN WRITING FOR CHILDREN IN JAPAN

A Japanese firm, Heibousya of Tokyo, is publishing a series of geographies written by children for children. The volumes which cover the entire world are fully illustrated, with the text emphasizing the social aspects of life in each country. All fifteen volumes have been published in Japanese, but several of them will also be printed in the language in which they were originally prepared by their youthful authors. These languages are, chiefly, Esperanto, English and French. Some of the writers are of sub-teen age, most of them teen-agers and none older.

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

SOME WORTHWHILE BOOKS ABOUT CANADA

Because, in our Adult Study Book this year—"W.M.S. News—National Edition," we are centering our programme around our National W.M.S. work throughout Canada, with intensive emphasis upon our own broad land, its growth, development, and needs for mutual understanding among its many different peoples, it will be of very great value, as well as of very great interest, to our members to read as many as they can of the excellent books about Canada, which have been published recently by outstanding authors, who are, in most cases, themselves Canadians, and well experienced of what they write.

Foremost among these are the books written by Bruce Hutchison, two of which have won the Governor-General's Award for creative non-fiction, and each of which is graphically and authoritatively written by a very clever man, who has lived and travelled many times the length and breadth of this land, is a keen and penetrating observer both of people and conditions, and says himself that the love of Canada is in his bones. These books are *Canada and Her People; The Unknown Country;* and *Canada, Tomorrow's Giant*. A good part of this latter book, which is the latest from his pen, was published, first of all, as a fifteen-part series which ran in Maclean's Magazine during 1955 and 1956, under the title "Bruce Hutchison Rediscovers the Unknown Country." Some of you may have read this series—personally, I have kept most of them for my own repeated enjoyment, but, if you have not, I hope you will get the book and really "discover," with the Author, this wonderful land of ours, with all its complexity and promise. It presents a clear-cut and revealing picture of Canada —the very essence of Canada—its people, its history, its virtues and shortcomings, its joys and sorrows; and it has been acclaimed as an epic account of Canada's own historical figures and events. In the general over-all picture given in this book, we discover something of the substance, peoples, problems and history, and glimpse a little of the future now beckoning our country. Mr. Hutchison is at present the Editor of the Victoria Daily Times at Victoria, B.C. These books cost $6.00 to purchase but are readily available in all Public Libraries.

There is also the well-written *Canadian History Series*—just three of these, as yet, and all edited by Thomas Costain, who wrote the first one, *The White and The Gold,* the story of the French Regime in Canada. The second book, *Century of Conflict,* is the struggle for Canada between France and England, and is written by Joseph Lister Rutledge. Thomas Raddall, a well-known Nova Scotia author, has written the third volume, *Path of Destiny,* From British Conquest to Home Rule. Particularly interesting, now that the St. Lawrence Seaway is open and functioning, is the new book, *Lights on The St. Lawrence,* edited by Jean L. Gogo, a brilliant student of history, and a McGill librarian, who was born in Cornwall, and has made a special study of this great river of Canada, which, when Europe was the world, was actually the much-coveted doorway to Canada. This book is really an Anthology of all the best literature which has been written about the St. Lawrence throughout the years. It is vital knowledge for those who would really know their Canada. Price $6.00.

One of the finest-illustrated of the good books about Canada is entitled simply *Canada,* and written by Jean Bruchesi, a keen-minded French author, who was commissioned in the first place by his own country to come to Canada and write of what he found. The pictures are particularly fine, as is the text, and it is truly an accurate panorama of Canadian Life from the Atlantic to the Pacific. In Canada, it is published by Ryerson Press and costs $5.95. Then, there is also a fine series of books, each costing $4.00, and each devoted to one particular province—*This is Ontario; This is Newfoundland; This is Saskatchewan; Manitoba Roundabout,* and several others. All have been written by well-known Canadian Authors, and make most interesting and informative reading.

These are but a few of the splendid books written about Canada, from many differing angles, but they are a good beginning, and filled with the promise of real enjoyment in reading, and great increase of knowledge and understanding, in absorbing and remembering. All of these books may be found in your local Libraries, and may, of course, be bought through the Publication Department, in the event that you would like copies for yourselves, or to give as Christmas gifts to special friends.

MISSIONARY STORIES TO PLAY AND TO TELL

Edited by Nina Millen

This is a very fine collection of stories, chosen from some of the most popular books of primary and junior stories published by Friendship Press in the last five years. Each story contains a message, and because the characters of the boys and girls we read about come from many lands, their problems and customs help the children who hear the stories to better understand themselves, "the world around them and the wider world beyond." Some stories lend themselves to informal dramatization, some to pantomime, and puppetry, and others are perfect material for any tell-a-story time. There is one Christmas Story told in the simple language of the pioneer Indians of the far north woods, which is a little gem of beauty and imagery. There are 29 stories in the book. Price $2.95.

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THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
2255 W. 40th Ave.,
Ste. 5,
Vancouver, B.C.
Press Secretary

WESTMINISTER PRESBYTERIAL—The Fairview W.M.S. held their regular meeting at the home of Mrs. T. Deas in *West Vancouver* in August. After a box luncheon the meeting was opened by the President, Mrs. W. Bitcon. The guest speaker, Miss Bernice Barker, gave an interesting talk about her first year in training in the Deaconess Training School at *Toronto* and told how much she was looking forward to returning to further study and training.

A hearty vote of thanks was expressed by all present for the enjoyable time at Mrs. Deas' home.

The Home Helpers of *Kerrisdale* W.M.S. Auxiliary were invited to a Tea at the lovely home of Mrs. G. Gartshore, Home Helpers Secretary. The Presbyterial Home Helpers Secretary, Miss C. Muldoon, was also invited and, in speaking to the ladies she thanked them for their contributions to the work and urged them to attend the auxiliary meetings whenever possible. Mrs. M. Lindsay poured tea.

Correction from October issue

At the Centennial Luncheon of the W.M.S. Auxiliary of Robertson Presbyterian Church, Vancouver, B.C., two former members were present—Mrs. Rose and Miss Annie Wilson, who is now a full-time worker among the Chinese children. Mrs. I. LeHuquet, President of Westminster Presbyterial, and Miss Wilson were Guest Speakers. In her address, Miss Wilson, told of her Grandmother, who was a member of Robertson Auxiliary, and of her own attendance at Sunday School in this Church. On behalf of the Auxiliary, a Life Membership was presented to Mrs. Rintoul, who is actively engaged in the work of the Church, and in teaching English to the Chinese.

ALBERTA

Mrs. T. E. Roulston,
Box 365, Olds, Alta.
Press Secretary

CALGARY PRESBYTERIAL—St. Giles Afternoon Auxiliary of the W.M.S. held a very successful tea at the home of Mrs. R. J. McKay, when the guests were welcomed by Mrs. J. B. Milne and Mrs. H. L. Simpson. Mrs. A. C. Low, a member of many years, and at present Treasurer of the Auxiliary, who is making an extended trip to the British Isles, and Holland, to visit her son's grave, was presented with a gift on behalf of the members and Home Helpers. The Presentation was made by the Rev. H. L. Simpson.

The. W.M.S. Auxiliary of Grace Presbyterian Church, *Calgary,* has lost a valued and beloved member, in the death of Mrs. Edith Inglis, a Life Member of this Auxiliary, and Glad Tidings Secretary for a number of years. An active and devoted member of the W.M.S., Mrs. Inglis will be greatly missed in her Group, and her Auxiliary.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONT.
PRESS SECRETARY

KINGSTON PRESBYTERIAL — Mrs. Ernest Acton, a charter member of *Sandhill* Auxiliary of the W.M.S., has presented, through her own Auxiliary, a Life Membership to be given as a birthday gift to her Grand-daughter, Miss Helen Acton, Reg.N. who is at present serving as a Missionary under the W.M.S. on our Bhil Field, *India*. This will be framed and sent to Miss Acton in time for her November birthday. It is the custom of this Auxiliary to present the Life Membership Pin with the Certificate, but in this case Miss Acton is to have her Great-Grandmother's pin, when her Grandmother hands it on to her. Miss Acton is a member of the *Sandhill* congregation, of which the Rev. J. W. MacDonald is the Minister.

EAST TORONTO PRESBYTERIAL — Miss A. A. Noble has been a Deaconess at Queen Street East Presbyterian Church, in *Toronto* for forty years. On the recent occasion of her 80th birthday, to show their love and appreciation, family and friends attended a Reception and Tea, in her honour, at the Church, and presented her with a gift of money.

The Women's Missionary Society of Knox Presbyterian Church *Agincourt,* has lost a beloved member with the death of Mrs. Andrew Grant, in her 95th year. For the greater part of her life, Mrs. Grant lived in *Scarborough,* but of recent years she has been in *Unionville,* with her daughter, Mrs. Clark Young. She was the oldest member of Knox Presbyterian Church, from which her funeral was held, and will be greatly missed by all who knew her. Sympathy is extended to her daughter and other relatives.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The Hanna Reith Auxiliary of the W.M.S. of *Tara,* observed its 70th anniversary with 150 guests registering. Life memberships were presented to Mrs. S. Byers and Mrs. A. D. Gransden. Miss Louise Reith, M.A., of *Toronto,* a former daughter of *Tara's* Manse, was guest speaker. Her subject was "The Mission of the Church." Miss Tena MacDonald, Honorary President, and oldest member of the Auxiliary, cut the birthday cake. This has been a memorable summer for *Tara,* since earlier in the summer the Church celebrated its centennial with special services.

The C.O.C. of St. Andrew's Church, *Hanover,* entertained their mothers and friends. Under the leadership of Miss R. M. Threndyle, they told the story of their study book, Hana's New Home. Mrs. W. Griffith, on behalf of the W.M.S., presented junior certificates to Larry Mackey, Patsy Dunsmoor, Garry Andrews, David Stewart, and Aleta Ward. First-year seals were given to Kenneth Ruetz, Ann Ruetz, and Jackie Schaub; also a third-year seal to Miss Deanne Girodat.

Mrs. Lyman-Brown was presented with an Honorary membership and pin by the members of the *Owen Sound* Senior W.M.S. Auxiliary. Miss A. Gilchrist and Miss A. Brown made the presentation.

Hanover W.M.S. Auxiliary met at the home of Mrs. E. Forster with Mrs. W. Threndyle, vice-president, in the chair. Mrs. Raeburn-Gibson gave a very interesting account of the life of Kagawa. Mrs. W. Meads and Miss Marlene Schaus sang a duet, and an interesting film on Japan was shown.

CHATHAM PRESBYTERIAL—Mrs. M. L. Burns presided at the meeting of the Senior Auxiliary of the W.M.S. of St. Andrew's Church, *Windsor.* Mrs. C. Leyden, Welcome and Welfare Secretary, reported 66 visits made during the summer, and the Home Helpers Secretary, Mrs. J. B. Williams, reported 14 visits. A "thank-you" letter from Suzanne Thorn was read, expressing her appreciation of her week at the C.G.I.T. Camp, made possible by the Auxiliary. A moment's silence was observed in memory of three members, Mrs. A. Moir; Mrs. J. B. Porter, and Mrs. Gladys Kelly. Mrs. G. T. MacDonald spoke on "The Life and Work of Dr. Kagawa in Japan."

MONTREAL AND OTTAWA

MRS. D. MASON MCLENNAN,
R.R. 2, LANCASTER, ONT.
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — This Presbyterial celebrated the 75th Anniversary of its organization, in *June,* in Gordon Presbyterian Church, *St. Elmo.* The President, Mrs. E. L. Blair, presided, and a representative from each of the Auxiliaries, which were organized in 1883, took part. Scripture reading and prayer were given by Mrs. Athol McDonald, and Mrs. J. W. McLeod. The President, with Miss Bella Cameron, welcomed the guests. Greetings from Presbytery were brought by the Rev. Robertson Millar; from the Synodical by Mrs. F. R. Duminy; and a letter was read from Mrs. A. Glenn Thompson, President of the Council Executive, bringing congratulations and best wishes from the Council.

Mrs. Robertson Millar, Historian, gave the history of *Glengarry* Presbyterial, which has the first Auxiliary formed out of *Toronto,* and Mrs. Hardy, of *Vankleek Hill,* a former President, conducted the Tribute of Remembrance. Mrs. W. E. Baker, of *Montreal,* was

Guest Speaker and gave a vivid picture of her four-month visit with our Missionaries in India. Mrs. D. Mason McLennan moved the Vote of Thanks and benediction was pronounced by the Rev. R. Millar. Refreshments were served in the original *Gordon* Church, which is now the Church Hall.

LANARK AND RENFREW PRESBYTERIAL — In St. Andrew's Presbyterian Church, *Arnprior,* the 75th Anniversary of Lanark and Renfrew Presbyterial was recently observed. President Mrs. J. M. Ritchie, of *Almonte,* presided, and the Moderator, the Rev. James M. Ritchie, M.A.; conducted the Devotions, and brought greetings from the Presbytery. The Rev. St. Clair Jeans, D.D., welcomed the Presbyterial to St. Andrew's Church, and to *Arnprior,* where it was organized in 1883. Greetings from Council Executive, from Synodical, and from neighbouring Presbyterials, were given by Mrs. Fulton, Mrs. Duminy, Mrs. Fitzsimmons, Mrs. Graham, and Mrs. Rayner. Tribute was paid to the Charter Members, who organized the Presbyterial, 75 years ago.

Mrs. Paul Rumball was Guest Speaker and told why, and how, she became a Missionary to *Japan.* Mrs. J. Culhane, of *Renfrew* was congratulated on her twenty-five years as Treasurer, as were also Mrs. Anderson and Mrs. Spaulding on their fine production of the historical Booklet. Special music was provided by Organist, Mr. Glen Thomas and Mrs. Thomas. An impressive Candle-Lighting Ceremony, followed by the benediction, given by the Rev. Dr. Jeans, brought to a close this important Anniversary Service. Refreshments, highlighted by the Anniversary Cake, were served in the Church Hall, and brief adddesses followed given by the Rev. Paul Rumball, and the Rev. Douglas Allan.

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THE MISSIONARY STORY HOUR — by N. Millen — 30 stories about boys and girls in different countries	$1.95
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MISSIONARY STORIES TO PLAY AND TELL — by N. Millen — a companion book to "Let's Play A Story" (available in the Fall)	$1.95
HERE'S HOW AND WHEN — by A. B. Keiser — constructive activities for use in missionary education	$1.95

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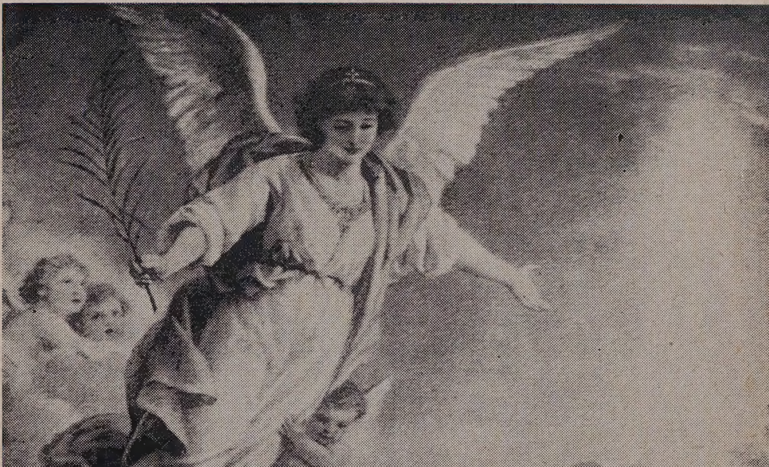
The Glad Tidings

DECEMBER
1958
VOL. XXXIV



LUOMA SERVICE

**"And the angel said unto them,
Fear not; for behold, I bring you
good tidings of great joy, which shall
be to all people" — Luke 2-10**

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THE GLAD TIDINGS

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FINANCIAL REPORT

January - September 1958

Receipts:

Synodical Givings:		
British Columbia	$ 4,000.00	$ 4,000.00
Alberta	3,855.00	3,400.00
Saskatchewan	1,781.69	2,604.29
Manitoba	4,068.00	3,843.95
Toronto & Kingston	45,861.00	46,576.76
Montreal & Ottawa	20,721.80	24,500.00
Hamilton & London	43,597.86	47,499.79
	$123,885.35	$132,424.79
Individual Gifts		5,072.92
		$137,497.71

Disbursements:

National Missions	$ 67,279.77
Overseas Missions	88,711.17
Organization	33,686.92
Publications	13,202.73
Administration	17,752.72
Christian Literature	6,227.10
Grants	1,170.00
Student	325.00
Candidates	14.35
Synodical Grants	1,093.08
Public Relations	58.80
Visual Education	18.24
Council	5,013.59
General Expenses	60.00
Insurance and Taxes	448.97
	$235,062.44
Payments from Individual Gifts	1,902.30
	$236,964.74

(Mrs. I. G.) Helen P. Sinclair, **Treasurer.**

Christmas Service of Worship

Prepared by MISS HELEN M. HORNE

Theme: Come and worship Christ, the new-born King.

Call To Worship: "Unto us a Child is born . . . and His name shall be called . . . the Prince of Peace."

Hymn No. 168—While Shepherds watched their flocks by night." (6 verses)

Responsive Scripture Reading—The Visit of the Magi—St. Matthew 2—Vs. 1-12

Leader—"Now when Jesus was born in Bethlehem of Judæah, in the days of Herod, the king, behold, there came wise men from the East to Jerusalem.

Group—Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Leader—When Herod, the king, had heard these things, he was troubled, and all Jerusalem with him.

Group—And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Leader—And they said to him, In Bethlehem of Judæah; for thus it is written by the prophet,

Group—And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

Leader—Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

Group—And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Leader—When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Group—When they saw the star, they rejoiced with exceeding great joy.

Leader—And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Group—And being warned of God in a dream that they should not return to Herod, they departed unto their own country another way."

MEDITATION: What has Christmas come to mean to so many people today? Is it the season when they celebrate the anniversary of the birth of the Christ Child whom God sent into the world to bring to mankind the most precious of gifts—the Heavenly Father's love and the promise of eternal life? Or is it a season when, in feverish haste, their thoughts, their energies, and their time, are so taken up with the preparations for lavish feasts, and the visits of family and friends, that when Christmas Day dawns they are too busy exchanging gifts one with another, or too weary to observe the time-honored practice of celebrating the birth of Christ, in His church, by worshipping him, and presenting unto Him their gifts—gifts of themselves, their talents, and their substance?

The customs that have come to be associated with Christmas have much to recommend them. But as Christmas approaches let each one of *us* search *our own* hearts to make certain that *we* have placed things in their true perspective, so that the words of the Christmas Carol—"O come, let us adore Him, Christ the Lord"—will not be uttered thoughtlessly, but will be truly an expression of adoration from lives that are dedicated to His service.

Prayer—Almighty God, our Heavenly Father, we rejoice that unto us is born a Saviour which is Christ the Lord. May we come quietly, reverently, and joyously, into the spirit of Christmastime, being led, as were the shepherds and the wise men of old, to the feet of the Saviour. May each heart find room for Thee, and humbly present unto Thee, from whom so much has been received, gifts of love and service. Grant, we pray Thee, the we may be *still,* so that, above the noise and strife of the world, we may hear again the angels' song of peace on earth, good will to men. In the name of Jesus Christ, our Lord, we pray. Amen.

Hymn No. 174—"O Come All Ye Faithful"—4 verses.

Closing: The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift up His countenance upon us, and give us peace. Amen.

* * * * *

AFTER CHRISTMAS

The angel song still trembles
In Bethlehem's holy air
The little hills lie sleeping,
The bright stars still shine fair;
Gone is the rustle of the wings
Heard in the watch serene;
The Golden Hour of God is past,
His glory has been seen,
But, oh, the hearts that since have worked,
The souls that have found rest
Because small Bethlehem one Day
Took heaven to its breast!

(Consuela Valencia)

About Those Supplies for Overseas Relief!

by MRS. A. S. CURR, Supply Secretary

"And they did all eat and were filled." Matt. 14:20.

WHILE LOOKING through a magazine the other day, I came across a picture of a little boy. He had been clothed and fed, but there was still a look of appeal and hunger in his eyes, as he stood holding his little sister in his arms, saying to the world, through the magazine picture, "My sister is hungry too!"

Reading these appealing words, I was reminded of those words concerning our Lord's care for his people. "They did all eat and were filled." As we look at our Lord, in His earthly life, we find Him always interested in people. When He came into the world, He came to *all* people. When He had finished this earthly task, He bequeathed the heritage of that task to people like you and me. To us, He says, "Give ye them to eat." Food and Clothing go together: "I was hungry and ye fed me, naked, and ye clothed me."

Our women today are deeply concerned about the hunger and nakedness of the people of the world. Thinking of people, we think not of one particular person, but of men, women, and children. We must seek to meet the need of *all*. Your Council Executive has received numerous letters, asking that some directive be given regarding the meeting of this need. In view of this, may I take this opportunity to mention to you Church World Service, through which you can send clothing, etc., Overseas.

In order to do this, write to—

Mr. Melvin Myers,
Director of Material Aid,
World Church Service,
215—4th Avenue,
New York 3, N.Y., U.S.A.

In writing, ask for Mr. Myers permission to send shipment, and for the correct and necessary papers to be filled in. You can also check with Dr. A. Niel Miller, 63 St. George St., Toronto, Ontario, who will give you information regarding the needs for Inter-Church Relief.

These are some of the articles needed—all kinds of used clothing, especially warm garments for cold weather, for men, women and children; yard goods; bedding; household linen; used postage stamps; sewing kits; school bags; notebooks and new pencils; powdered milk, etc.

Money for Overseas Relief, which is sent to the W.M.S. Treasurer, will be channelled to required need, as requested by you. Make cheques payable to Treasurer, W.M.S., Room 800, 100 Adelaide St. W., Toronto 1, Ontario. Everything sent in this way is administered by those who know the needs of the people much better than we do.

You and Your Auxiliary

Christmas Among The Koreans In Japan

by DR. MARION POWELL

HAVE YOU ever wandered up and down the streets of a non-Christian country at Christmas time? Have you mingled with the jostling crowds, window-shopping along a roofed-over oriental bazaar, past stores decorated with gaudy tinsel and gay evergreens? If you have, then you will understand just what our Christmas means to the people who live in Japan.

Japan has taken the symbols of Christmas from the West. The stores are bright with tinsel, and coloured balls reflect the lights from the Christmas trees on the streets. Christmas merchandise overflows onto the alleys and thoroughfares. But the symbols are empty and meaningless. Christmas is another festival imported from the West, another excuse for eager merchants to promote their wares. The New Year season is only a week away and the thoughts of the people are on the approaching holiday, the time of family gatherings and merry-making. The day when friends and kinfolk sit around the table and share special delicacies and then together visit the nearby shrine. It is the time when bright kimonos are brought out, and young women, with the elaborate hair styles of long ago, stroll along waiting to be admired. Our family gatherings of Christmas, and our ideas of Christmas as a day for the children, have been lost in the transporting of the festival across the sea.

How does a Christian, living in this atmosphere at Christmas time, hope to proclaim the real message and reason for Christmas? How can we, as missionaries, explain Santa Claus and the Christmas trees, in the light of the story of the Baby in the manger of Bethlehem, the Baby who stirred forth those mighty strains from the lips of the angels as they announced the birth of the Son of God, the Saviour of the world? Even the carols which we have sung and loved since childhood have not escaped the Japanese merchants. Loud-speakers blare forth the words and music of the sacred hymns of Christmas. A keen Japanese student must sort out in his own mind the words of a carol such as "It came upon a midnight clear" and the words of the song that follows "I'm dreaming of a white Christmas." So he puts Christmas, as he sees it, on a level with his own superstitious pagan festivals. To him Santa Claus may be just another minor deity.

This is the problem which faces the Christian, witnessing and working in Japan. It would be easier perhaps to forget the celebration of Christmas. We are tempted to drop the festival, rather than try to explain how we, as Christians, reconcile many of these pagan customs. But we Canadians have memories of the Christmases of our childhood, and across the many miles these memories grow sweeter. We are eager for our children to have the same experiences we have had, and so we keep Christmas in our home in Japan in the same way that we do in Canada. This is the family day with which we are all familiar. Why should we not then try to interpret this idea of Christmas as a family day to our Christian friends in Japan? These days at Christmas time are especially busy with preparation for the New Year. Stores, business firms, offices and factories are demanding overtime from their employees. The Christians, overworked in their place of business, have little time to spare for Christmas celebrations.

We are now left with the only worthwhile interpretation of Christmas in a non-Christian country; the real message of hope, and joy, and peace, which is so often lost in traditional family gatherings. How often we read at Christmas time that the world has forgotten the One whose birthday we are celebrating? Yet how few of us make any change in our day of merrymaking and fun? All of us deplore the commercialism of Christmas here at home, yet few of us attempt to do anything about it. We can see how serious the problem becomes when we realize how young Christians in the new churches in Asia interpret our most important Christian festival. The Church in Asia looks at us, and sees that we have taken-over pagan customs and have incorporated them into our Christian festivals. Why then should the young church member in Asia not take some of the pagan festival traditions and give them Christian interpretation? It is a solemn responsibility for us, as Christians in the older churches, to celebrate Christmas in such a way that those in the younger churches will not be led astray in their conception of the true meaning of Christmas.

Picture yourself as a young Korean growing up in Japan. At school, on the street, you meet ostracism from Japanese neighbours and acquaintances, until you are afraid to openly admit you are a Korean. You have taken a Japanese name and your Korean name is reserved for use only by your immediate family and Korean friends. You take every opportunity to gain fluence in the Japanese language, and your native tongue, Korean, becomes forgotten in the effort to conceal your identity. This masquerade succeeds so that you are admitted to a secondary school, and after graduation, in your enrollment in a university. You have achieved this success because you have passed as a Japanese, and you live in fear of having your identity discovered. You shun friends who might recognize you as a Korean. You find that your home and your job must be regarded as two separate worlds until your success in life makes it possible for you to reveal your identity.

But there is a loneliness in this kind of life. If you are one of the more unfortunate young Koreans, you have been unable to complete schooling, unable to find a job which pays a living wage, and unable to achieve recognition in the society in which you are living. Daily you face hardship and persecution. You represent the class of people who are being pressured by the communist organizers. But you also represent the greatest challenge by those of us who are sent out as missionaries by our Church. It is to you that the message of Christmas offers the most hope. As you listen and the Holy Spirit works in you, the symbols of Christmas fade and Christ emerges in all His glory, offering peace and freedom and salvation. In this message of Jesus Christ you find the answer to your problems, the strength to face intolerable situations, the courage to resist the propaganda and materialistic ideologies, and the vision of publicizing the satisfying Gospel of Christ.

As Christmas approaches and the streets fill with the gaudy symbols, and the lanes and bazaars echo with the words of Christmas carols, the new Christian glories in the true message of the Christ of Bethlehem. In the Korean Church in Japan, the desire to celebrate the birthday of the Saviour of the world finds expression. At midnight Christmas Eve all the young people gather at the churches, and after a short time of worship, set out, in whatever vehicle they have been able to borrow or rent, to visit the homes of the congregation. The night air is chilly and damp, and heavy coats and sweaters are worn, layer upon layer, making the carollers look like something from an English Christmas card painted in muted oriental tones. At each home several familiar carols are sung in the Korean tongue, and the first Christmas greetings are brought to the Christian household. And so the night passes until twenty or so homes are visited, and the young people return to the church in time to set out again for their day's work. The young people from the church nearest our home in Osaka, where the Rev. Sun Cho is the minister, arrive about five o'clock in the morning of Christmas Day. This is their last call. We have been expecting them, so the Christmas tree lights are lit and there is a cheerful fire in the fireplace. First we hear them singing as they approach the house, and they complete the carol, grouped outside our front door, with their faces glowing in the light of the candles in their hands. All twenty of them troop into the house, removing first their shoes and outercoats. They sit and relax while we serve them something warm to drink. They struggle to keep awake, too tired to enjoy very much, except the thought of getting home to lie down to rest for a few minutes before the work of the day begins.

Through four Christmases our celebrations have begun with carollers from the Korean churches arriving before daybreak. This Christmas, in Canada, there will be no early morning carollers, but I rather think the echo of those Korean singers will still reach us.

* * *

Your Prayers are asked

—For members of all Church groups that, as in their homes and congregations they prepare for the Christmas Season, they may realize anew the true meaning of Christmas and be more concerned that all people everywhere may know of God's Gift to the world.

—For all leaders and officers that as they look back over the year that is closing, they may learn from both their failures and their successes.

—For the Chinese children who attend our Kindergarten Schools;

—For the parents of the children, many of whom are non-Christian, and for our workers who, through the children, make contacts with the parents, that through the influence of the Christian teaching given their children, they may be led into the Fellowship of the church.

—For the principals and staff of our Indian schools, as they seek to minister to the educational and spiritual needs of the children.

—For the children, that they may be given receptive minds and hearts, and that the outcome of all teaching may result in a witness of Christian growth in the daily lives of the children.

—For our Christian brothers and sisters in the Churches with which we are associated in India, Formosa, Korean Christian Church in Japan, Nigeria and British Guiana. Pray for them at this Christmas season, as they seek to make this joyous time a time of witness to those who have not felt the meaning of Christ's coming to earth.

—For members of the Overseas staff in those countries, who will share the joyous season with their fellow Christians.

* * *

STAFF NOTE

The sympathy of all the members of our Society, and of our Overseas Staff, goes to Miss Mary Whale, B.A., Executive Director of Overseas Missions, in the sudden loss of her Mother—Mrs. I. B. Whale, of London, Ontario, early in September.

"The Stranger Within Thy Gates"

by "BARNABAS"

PICTURE ONE:

Two Hungarian high school girls break down and cry in their room in downtown Montreal. Reason: They are overcome at the kindness of one of our young people who has brought them clothes. They had felt that all had forgotten them in their loneliness and bewilderment. The emotional shock of the visit was too much for them.

PICTURE TWO:

"I lose hope and faith today except for your telephone call." A brilliant Hungarian student is invited to a Presbyterian home where her hosts get her a position. She did not have to go back to the "prison" (the immigration hostel with bars on some windows to prevent deportees from escaping).

PICTURE THREE:

"I am unbelievably happy" says another Hungarian girl, after a Presbyterian elder has secured a job for her. Publish it not in Gath and tell it not in Askelon, but a year ago this girl needed to be escorted by two Hungarian students to protect her as she travelled to her billet in one of the less respectable parts of Montreal. Her brother is already making a contribution to the scientific life of Canada, and in the opinion of the writer this girl will be heard from in the near future.

PICTURE FOUR:

A Roumanian-Canadian couple invite the minister, who has tried to find a family of new-comers in the same apartment, to come in and wait. They are tri-lingual and well educated. They give the minister a good idea of the trials of newcomers in response to his questions. It is some time since they went through the mill, but they know the trials. The wife pities the newscomers, especially the refugess. "Take the mother in the apartment you want to visit. She often comes in here and cries and cries. I really believe that the reason there is mental trouble with immigrants is that they lack moral support from the people here."

PICTURE FIVE:

A Toronto immigrant tells a recent arrival that it takes five years to get established. We ask "How many can stand the first five years?" Thank God that through the kindness of many Canadians some newcomers within a year are well established. A few telephone calls and a couple of letters have been known to save people undue misery. God pity us if we don't act! "To him that knoweth to do good and doeth it not to him it is sin."

PICTURE SIX:

This is a picture of yourself. What are you doing? Are you moved with compassion? Do you put yourself out? Are you glad when you hear of a bad immigrant, so that you will have an excuse to continue in your selfishness, or do you believe in the verse which says "many waters cannot quench love?" Does your Church or W.M.S. give of its time, etc? Do you help newcomers with English by conversing with them in your own home if you cannot help in classes? Are you a friend that sticks closer than a brother? If so, then the newcomer will say: "Whither thou goest I will go, where thou lodgest I will lodge. Thy people shall be my people and thy God my God."

Let us not miss the greatest opportunity the Canadian Church has ever had of witnessing to Christ by deed and act to the strangers within our gates. The following is a letter published in the "People's Friend," Scotland. —

A wonderful Welcome!

"On arriving in Canada on a visit I was astounded at the courtesy and attention I received.

At the quayside a few ladies from the Presbyterian Church of Canada came over and welcomed me. They also came on the bus to the railway station, sent off a telegram for me and put me on the train for Toronto.

The day after I arrived I received a telephone call from a minister's wife inviting me to Church. She arranged for a car to take me there and back.

At the church I was introduced to many of the members, including a few who came from Glasgow.

When my cousin's minister heard I was here, he too called to extend his welcome.

All the people I have met have been kind and everybody is making my holiday most enjoyable. I have been here only two weeks but I feel at home already."

B. T. G., Toronto, Canada.

* * *

Will You Help Us, Please?

When there is a moving, and a change of address for any cause, will our Glad Tidings Subscribers be good enough, first of all, to notify their own postoffice where mail should be forwarded, and to send, immediately, the correct new address to the Publication Department—at the same time forwarding it to their Glad Tidings Secretary, so that she will have it for her records? This should help to do away with much of the return postage which we must pay on unclaimed copies. And will the Glad Tidings' Secretaries, when they are sending in to us their lists of subscribers, please *print,* if they can, the names and addresses? They are more legible that way, and we shall not be so apt to make mistakes.

Searchlight on the Mission Overseas

The Goods News — And The Challenge!

by MARY E. WHALE, B.A.

AT THE CHRISTMAS SEASON our thoughts turn to the angel message "Peace on Earth—Joy to the World" —and in days such as these, there is a temptation for us to think "Where is there peace, what joy is there in the world today?" Perhaps we may think that in this North American continent, where God has placed the people with many material blessings, that we can live on day by day, and forget that a large part of the world is in a turmoil.

Yet, as a Missionary Society, we cannot for long hide our heads in the sand, or pretend, even in our thinking, that we can isolate ourselves in an ivory tower. So, at the end of this year 1958, and at this Christmas season — when we view with concern the situation in Formosa—as we look to the changing times and the developments in India — in British Guiana — as we realize the fact that Japan is moving forward with rapidity in its economic development (one of the greatest developments in the world today)— as we look at the whole seething turbulent continent of Asia, we must, I think, if we are conscientious, give cause to think, and to pray about the Christian cause in the world today.

If we take time enough to put aside the tinsel and the fancy wrappings of this Christmas season, and if we come closer to the manger in Bethlehem and can worship the Babe—the gift that God gave the world for all time—certain facts will come to our mind. Some of these were brought to our attention not long ago, by Canon Max Warren, Secretary of the Church Missionary Society, England. Canon Warren, in speaking to a group of interdenominational Mission Board people, said he wanted to share some of the joyous things concerning the Church of Jesus Christ in the world today. The most important of these, he said, is the fact that the Church of Jesus Christ, thought small, and seemingly insignificant, is established in every part of the world. Looking more closely at Christ's Church, he mentioned the Church in China. That Church, he said, had kept the faith. Numerically it is strong. It is as strong as when the bamboo curtain went down. There are adult baptisms. There are as many men offering themselves for the Christian ministry in the Chinese Church, as that Church can immediately use. In India there are strong indications that the Christian Church there is accepting the responsibility for the whole life of the Church. He referred to a Christian School of Social Action, which has been established in Bangalore. Here the

Indian Christians may study and know how Christ leads his people into every phase of their daily life. Then Canon Warren went to Africa, where he stated that the Christian Church is deeply rooted in the soil in that great continent. Then to South America where the Protestant Church is expanding more rapidly than in any place in the world.

When we think of the significations of these facts, it is cause for us to give thanks, and for us to realize that the Christian message has indeed been taken throughout the world, and that its effect is far greater than the numerical size of the Christian Church. But, it would indeed be acting in ostrich-like fashion, if we sat back in calm satisfaction and congratulated ourselves that, having had a part in establishing the Christian Church throughout the world, we could enjoy our lives without any further sense of responsibility. There is no doubt that in our position as a Missionary Society we are facing, with our fellow Christians around the world, the most responsible task that God has to give to His world and His people—and we are facing this responsible task at one of the most critical times in the world's history. It seems to this writer that God is presenting us with a tremendous challenge, which we can accept and move forward through good times and bad, a challenge which will give us a glorious realization that we are working with Him in the most important task in the world today. If we, as a Society, or as individuals within the Society, fail to accept the challenge, then the misery of this failure may become, in time, too much for us to bear. The question may come to us "What can we do that we are not already doing in the work of the Christian Church, and in that Church's mission?" We would like to suggest one or two ways in which we might become more closely a part of the world mission of the Christian Church.

Long years ago Paul advised his friend Timothy to study, that he might be a better workman—that he might be approved by God. Our Missionary Society has always been a studying Society, but how closely have we identified ourselves with the real issues that have appeared in mission studies—and in the missionary texts? Have we been aware, for instance, of the tremendous change in thought that has taken place, even in the last decade, in Asia and Africa? Have we realized to the depths of our being, the cry coming out of those two great continents—the cry for understanding of God's purpose for these people? Have we realized that this search for truth has led men and women to try any means which might help them find a purposeful life in this twentieth century? Can we place ourselves in thought, side by side, with our friends who are missionaries of the Gospel, trying to interpret God's word to these people? Have we prayed daily that God might reveal Himself through the mission of our

Church, and of all Christian Churches?

In the face of the tremendous development in science, have we been able to keep simple understanding faith that God's love is able to overcome the world? Does the cross of Jesus Christ seem foolish to you in these days, when man dares to claim that he can rule the world with rockets and satellites? Does it seem impossible to you, that you, a Christian, can have any effect on the state of affairs today? Dr. Virgil Sly, Overseas Secretary of the Church of Christ Disciples, U.S.A., speaking to a group in Toronto recently, stated that we must become fools for the sake of Christ, and be prepared to do the impossible for Him.

Dr. Sly went on to compare the standard of living we enjoy, with that across every other continent in this world. It was his belief that we could not continue to expect to live by simply offering missionaries as "vicarious offerings" to the worlds of Asia, Africa and South America. We must be prepared to lower our standards of living, he said, and to share with all the world, the gifts of mind and material—and particularly the gift of knowledge of God's love. Dr. Sly, attacking the indifference of the people of the western world to the state, and the fate, of those outside their favoured sphere, spoke of the "tragic discrepancy" between the local Church outlook and the world outlook, necessary on the part of individual Christians, if Christ's commandment is to be obeyed. He warned us that we still cling to the notion of white superiority—when we need to realize our position as brothers and sisters in this, The Church of Jesus Christ. This is an attitude of mind, that we, as individuals, *must* acquire and apply in our daily working and acting within the congregational life. He challenged us, as individuals, to think deeply of the real needs of mankind across the world, and to have the courage and the stamina to stand firmly for those standards of behaviour, as a Church and as a nation, which will truly interpret the Christian faith. "The Struggle," Dr. Sly stated, "is for the Kingdom of God—for the highest stakes man has ever known. May God help us lose ourselves in our day."

There are many problems for misionaries, mission boards and mission secretaries to study, but it is being borne on us more and more that we can study these problems and work day by day—but unless we have the backing of you, the individual member of the Christian Church, our work is lacking in its greatest effectiveness. It matters a great deal in the world of today, how you and I carry out our daily tasks — and particularly how we attack our commitment to the service of Jesus Christ. As your Overseas Mission Secretary, you know I have visited several of our overseas fields. Many of you have heard me say that the question on the lips of the men and women, particularly the women of other lands—"What do you do?"—has become a challenge for me as an individual. I pass that on to you again, as I have before, at this Christmas season. What are you doing today to make real at home and abroad, the gift God gave the world two thousand years ago?

An Adult Organization Secretary Goes To A Girls' Work Conference

by MISS BEATRICE BARKLEY,

Evening Auxiliary Secretary

YES, I went to the Girls' Work Conference sponsored by the Toronto and Kingston Synodical for Presbyterial Girls' Work Secretaries, "Why," you say, "that is not your Department!" That was my reaction, too, when the Workshop was discussed at the Synodical meeting, but, gradually, I became very conscious that the Girls' Department was the training school, from which we hoped to get the future officers and leaders, and so should be given more than a passing thought by the women of our Society.

So a recent Saturday morning found me among a group of women meeting in Cooke's Presbyterian Church, Toronto, under the leadership of Miss Margaret MacNaughton, Miss Ruby Walker, Miss Lois Powrie. Mrs. J. R. Moore, Girls' Organization Secretary of the Synodical, convened the Conference, and the morning programme opened with a Service of Worship; a talk on "Christian Education and the Teen-Age Girl"; and a Book Review. Separating then into two groups, we studied the facts, organization, and relationships of Girls' Work, and, by lunch-time, felt we were really well informed. There was much to discuss during Recess, and then we came back to Leadership Training. The new Mission Study was commended to us, and then, in groups, we put into practice what we had learned.

First we put on the "Sing-Song Period," and, as we managed to "rant and roar," and to sing the Dakota hymn, we flattered ourselves that we were nearly as good as some of the girls will be. The second group took us for a bird's-eye view of our W.M.S. work in the West; another group presented our French work, in a "Court of Opinion" session. The opinions were so decisive and freely expressed that I felt sure there were some radio listeners among us. It was all so interesting that we were amazed to find that we had gone an hour overtime!

After dinner, we came to the question of Rallies, and, after some discussion, the two groups were given ten minutes in which to plan a programme, which they presented to the whole group. We felt very proud of ourselves and our Programmes, until Miss MacNaughton asked us "Why are you having a Rally?" Though rather deflated, some fast thinking brought out some better reasons than that of "Because we have always had one!" This closed the Study Periods, and the question will be asked—"Was it all worth-while."

I quote now one Secretary, who put into words what we all felt. "Questions I had in mind," she said, "regarding my relationships with the Committee on Christian Education, the Synodical, etc.; also regarding supplies for Secretaries, how to obtain them, and what would best serve our purpose, were discussed and answered. The preview of this year's mission Study was excellent, and Miss MacNaughton deserves our thanks for the time and thought she has put into this Programme. The Study seems so much more simple when one is taken on a 'conducted tour' of the material, before working on it alone. The discussion on Rallies was interesting and enlightening, and several doubts I had in my mind were cleared away. In all, I feel better equipped for my job than I did last week, though I still have much to learn. It would be remiss of me not to mention the fun of being together and getting to know people who, up to now, had perhaps been only a name, or a picture in The Glad Tidings. The Workshop was well planned, and worth the effort it took to attend. I do hope that more Secretaries will attend the next one."

The Synodical President, Mrs. John Newstead, conducted the closing Service of Worship, on the theme, "Our Commitment to Christ." After singing together "Oh Master, let me walk with Thee," we took part in a period of prayer, and a Litany of Consecration, in which we dedicated our minds, bodies, and spirits, to God and His Service.

Thus we come to the end of a long day—a long-to-be-remembered one, in which we had learned much, and received much inspiration. The only sad note had been that so many Secretaries had not availed themselves of the opportunity to attend. To one who knew little of our Girls' Work, it came as a refreshing experience; one I would not have missed; and all that I heard and learned, will I hope, be of some benefit to the Society in the future.

* * *

NEW ADDRESSES:

Correction in address of **Winnipeg Home Helpers Secretary: —**
Mrs. D. W. McRae, Group 33,
R.R. 1, Winnipeg, Man.

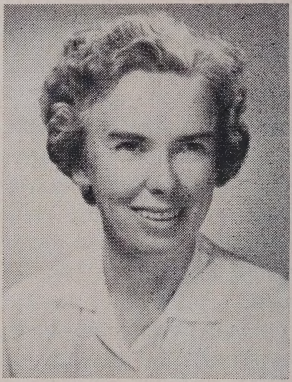
Miss Agnes Hislop, C.P. Mission,
Amkhut, M.P., via Dohad, W.
Rly., India.

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS RUTH YEANDLE

Miss Yeandle, who was born in Vancouver, received her Public and High School education there and in Penticton, British Columbia. On graduation as a nurse from the Vancouver General Hospital, Miss Yeandle took a post-graduate course in obstetrics at Chicago Lying-in Hospital. She became interested in the church's work among the Chinese people in Vancouver, and in the fall of 1931 she was appointed to work among the Chinese women and children. Since that time the work has grown and developed, much of the growth and development being due to Miss Yeandle's guidance and untiring efforts.



MISS ANNIE WILSON

MISS RUTH YEANDLE

MISS ANNIE WILSON, L.L.C.M.

Miss Wilson, a graduate of Vancouver Bible School, began her work among the Chinese in Vancouver on a part-time basis. In 1948 she became a full-time member of our National staff. Miss Wilson's work has been most effective, as through her music and leadership she has assisted with the kindergarten, mid-week groups, Church School, choir and as Church Organist.

MISS GEE BUN LEE

MISS MARGARET NEAR

MISS GEE BUN LEE

Miss Lee of Canton Province in China is a graduate of high school and Bible training school in Shanghai. It is interesting to know that Miss Lee's father was one of the first elders in the Chinese church, Montreal, under the Rev. Paul Chan's father, minister of the Church at that time. Miss Lee began her work in Canada in January, 1954 at the Chinese Mission in Toronto. Previous to coming to Canada in December, 1953, she had experience as a deaconess in the Chinese Church as Chinese Secretary in the Y.W.C.A., and as a Chinese Assistant in the work of the Salvation Army in Hong Kong. Her work in Toronto is with the Chinese women, young people and children.

MISS MARGARET NEAR, B.A.

Miss Near, who was born in Guelph but whose home is now in Kitchener, Ontario, is a graduate with B.A. degree from the Waterloo College. On graduation from the Presbyterian Missionary and Deaconess Training School in April, 1952 Miss Near was appointed to deaconess work in Regina, in the Presbytery of Assiniboia. In 1954, Miss Near was transferred to work at the Chinese Mission in Toronto. In addition to her work, she has been gaining a knowledge of the Chinese language, which has helped her greatly as she meets the Chinese people in their groups and in their homes. Miss Near is at present on furlough and is studying at San Francisco Theological Seminary, San Anselmo, California.

Books you'll like!

"THE GIFTS"—A Story of the Boyhood of Jesus by Dorothy Clarke Wilson

(Reviewed by (Mrs. J. G.) Alice Inkster)

THIS IS A BOOK which can, with confidence, be recommended to readers old and young, presenting, as it does, a vivid picture of life in an orthodox Jewish family in Palestine, in the first century A.D.; an intimate picture of Jesus in his relationship with his earthly parents, Joseph and Mary, in the critical teen-age period.

It tells the story, with touching effect, of how the parents, after a struggle, took from its hiding-place, their great treasures, the gifts of the Three Wise Men, and, after twelve years of jealous guardianship, gave it unreservedly into the keeping of their son. The book depicts reverently the inner stirrings in Jesus' mind of the consciousness of his divine mission for the unhappy people of Nazareth. As he becomes aware of their sad circumstances his heart is wrung by their sorrows, and one by one he parts with the precious gifts in order to relieve the sufferings of his unhappy friends. In each case, he hurts and bewilders his parents, because, by his actions, he has gone contrary to the Jewish law, in which he has been strictly brought up.

When, finally, he is brought before the elders of Israel, accused of having broken the seventh commandment by going more than a Sabbath Day's journey; by carrying a burden (a lantern); kindling a fire; and, to crown all, having companionship with a man who was "outcast from the congregation," Jesus admits that he has broken the Jewish law on these counts, but claims that he has not broken the divine law of God, believing that the Scriptures saying that "God made man in his own image," means that a man is more important to God than is the law of the Sabbath.

This book makes the reader know Jesus as a real person. It shows, too, that he has struggled long ago with the problem that confronts the child of God today—to show that love is more pleasing to God than a literal observance of his law, as interpreted by man. Price $4.55.

(Reviewed by Leeta McCully Cherry)

HE IS LORD OF ALL by Eugene Carson Blake

There are just five chapters in this slender volume, but in those chapters the author gives special meaning and emphasis to the claims of Jesus Christ upon the lives of men and women everywhere. Dr. Blake has been the Stated Clerk of the General Assembly of the Presbyterian Church U.S.A., since 1951, and for three years of that time he was also President of the National Council of Churches, and he was chosen by the National Council of Presbyterian Women's Organizations of that Church to be the Guest Speaker on each day of their Quadrennial National Meeting, at Purdue University this past summer. This book is the result of those addresses; it is, indeed, dedicated to "Presbyterian Women." Each chapter concentrates on one of the five aspects of the relationship of Christ to man—the nature of the Church, of which Christ is Lord; the nature of man, himself; Christ, as Lord of all the affairs of human history; the universal claims of the Church; how are we to come to know God, who is Lord of all. A book well worth reading and thinking upon! price $1.00.

With Christmas Plans In Mind!

OUTDOOR RAMBLES—by Stuart L. Thompson. Here is a really delightful book, which you will thoroughly enjoy as you share this gift with your children. It is one of the most interesting books on nature, and its fascinating wonders of birds and beasts, that I have yet read, and no wonder, for its author, a well-known Canadian, is an outstanding and life-long student of nature, gifted with a great knowledge and love of his subject and with the same easy conversational way of writing about it, as was his way of talking about it in his many Radio Talks. Many a time I have listened in wonder, in a group of which he was a member, to those perfect bird calls, which he could do in true imitation, and presently heard an answer coming from the bird itself! Price $3.00.

12000 Miles by Land Rover—by Mary McCombe Orr. This is the almost miraculous story of a trip home from Brazil to Canada, accomplished by a missionary husband and wife and their seven young children, in a small English-made station wagon, the Land Rover. Both parents are Canadians—father from Ontario; Mother from Alberta—and all the children were born in South America. It is a story of great interest, information, many amusing, and some dangerous, situations; a story of amazing country and amazing courage; packed with thrills and true adventures; a story of jungles, plains and rivers, of strange tribes and customs, of warm companionship and devoted purpose—a story you will enjoy. Price $2.50.

225 Stories for The Children's Hour—by Harry Albus. With the publication of this book, the author, who, as a Christian journalist, now has twelve books to his credit, was named by his Publishers, "Author of The Month." These are brief devotional stories, for boys and girls, which tell of far-away lands, great men and women, and strange adventures, each one presenting a valuable spiritual lesson, in language children can readily understand and enjoy. A Scripture verse precedes each story. With six children of his own, Mr. Albus knows very well how to write for children, and this new book is excellent material for family devotional reading; for the bedtime story, or for young readers to use themselves. Price $1.95.

Standard Christmas Programme Book—No. 18

Compiled by Dorothy J. Wills

Teachers and Leaders will welcome as a real boon, this little book of 48 pages, which sells for 40c. It contains a very excellent choice of the kind of good entertainment material, which is so very hard to find for all Christmas Programmes and for all different ages. Recitations, playlets, tableaux, exercises, songs and carols, and full-length dramatic presentations —all are to be found in these pages, for all the different age-groups, from Beginners and Primary to Adult classes. A very real help! Price 40c.

CO-OPERATIVE CORNER

What Is The Commission On Missionary Education?

by LOUISE A. REITH, M.A.

THE WEEK of September 22-26, 1958 brought to Canada the annual Fall meetings of the Commission on Missionary Education. These meetings were held in St. Paul's Anglican Church, Toronto. Representatives of the Boards of the Presbyterian Church concerned with the preparation, publication and distribution of missionary education material attended, and shared in the activities of the committees which plan and prepare materials for children, young people, and adults, for the years ahead. It is not very often that these meetings are held in Canada, and the Canadian members of the Commission on Missionary Education were happy to welcome the representatives from the U.S.A. churches to Canada.

What is the Commission on Missionary Education? If you look at the estimates of the Women's Missionary Society (W.D.) you will see the small sum of $135.00 listed as a grant to the Commission on Missionary Education. If you look at the name of the publisher in many of the books in the mission study packets and those recommended for general reading, which you purchase from the W.M.S. Publications Department, you will see the name *Friendship Press*. These words tell us that the book is published by the Commission on Missionary Education. The working together of

North Americans who are concerned about missionary education is no innovation. For fifty-six years, communions (now some 30 in number) have been working together. But the history of this missionary education movement goes back much farther than fifty-six years.

Have you ever heard of the meeting which took place under a haystack in 1806, when some college students in Williamstown, Mass., met to talk about the situation of the world in which they lived? Well, they not only talked about it, they prayed about it, and pledged themselves to do their part in carrying the gospel to the far corners of the earth. Soon these young men volunteered for missionary service and began to interest others in doing the same. Interest spread, gaining impetus in the 1880's with the result that in 1886 the Student Volunteer Movement for Foreign Missions was formed. Other young people began to ask for information. In December 1901, one hundred and ninety-five representatives of the leading Mission Boards of the United States and Canada came together in New York City to discuss their mutual concern about mission work in their home lands and overseas. Another conference followed in July 1902 when the Young People's Missionary Movement came into being.

Why did it come into being? The reason given was "because God set the world in the heart of youth, who wished to share the excitement of their discoveries with others." The purpose of this movement was to provide educational material and leadership, and to encourage others to join in study, prayer and action for world missions. To do this, study books and other materials were needed. They set out to provide these. The first book published was "The Price of Africa."

During the fifty-six years, the name has changed from Young People's Missionary Movement to the Missionary Education Movement of the United States and Canada. Then in 1950, when the National Council of the Churches of Christ in the U.S.A. was formed, it became the Joint Commission on Missionary Education and in 1957 it was reconstituted as the Commission on Missionary Education of the Division of Christian Education of the National Council. Though the name changed, the purpose remained the same. Each year brings an increasing number of books and materials which are planned, written, and published by the Commission, for children, young people and adults. These books "tell the story of how the love of God touches the lives of people everywhere and how the Spirit of Christ is at work throughout the world."

The procedure by which materials are produced is described in the following words—"Great care and long planning go into the selection and production not only of textbooks but of maps, guides for leaders, and all other materials. The yearly themes and publications are decided upon at least four years in advance. All of this planning is done principally in semi-annual meetings of about four days each, when the Board of Managers, and all committees, assemble for the necessary business, common study of principles and methods in missionary education, and for interchange of experience and problems, in a fellowship of worship and creative thought.

"After the authors recommended by the age-group committees have been selected, they prepare outlines of the materials they are planning to write. These are mimeographed and circulated to the members of the respective committees involved, who send in comments and suggestions and give approval (or perhaps withhold it). The completed manuscripts are mimeographed and circulated in the same way. In the light of the comments and suggestions offered, the authors make the necessary changes."

These materials are made available through the literature distribution centres of the majority of the denominations across all North America, and many go to, and are used in, other lands.

From the beginning, Canadian Mission Boards have been members of this missionary education movement. Their representatives have attended these meetings, have shared in the planning of materials, and have gained much from this fellowship. The General Board of Missions and the W.M.S. (W.D.) are both members of the Commission. Representatives of our Publications Department, and of the Adult, Girls' and Children's Committees who are responsible for the preparation and distribution of materials, have the opportunity of sharing in the work of the comparable committees of the Commission. All who are concerned about adequate missionary education materials, suited to the needs of all ages, are grateful for the services rendered through the years by this missionary education movement.

Are you looking for a Gift —
One that is new every month of the year,
Yet costs no more than a Dollar?
Look no further —
You have it in your hand
Right now!
How many "Glad Tidings" will you give
This Christmas-tide?

DESIGNATION SERVICES

OF MISS ADA WADE

by E. A. FORBES, Melfort, Sask.

THE PRESBYTERY of Prince Albert met in pro ro nata session within St. James Presbyterian Church, Melfort, Saskatchewan, on Sunday, September 28th, 1958 for the purpose of designation as deaconess of Miss Ada Wade. Presbytery being convened, the elders moved to the sanctuary for worship. The service was conducted by Mr. E. A. Forbes, catechist, pastor of the host congregation. Mrs. L. Robson, organist, directed the twenty-five-voice choir.

The service opened with call to worship, Doxology and prayer of invocation. Hymn 19 was sung, after which Rev. G. K. Agar, Tisdale, read the Scriptures: Isaiah 6:1-8 and St. Matthew 28 and then led the congregation in prayers. Mr. Forbes welcomed all visitors representing several points in the Pres-

(Continued on next page)

OF MISS SUSAN GIBSON

THE SERVICE of designation for Miss Susan Gibson was held in her home Church, St. Paul's Presbyterian Church, Simcoe, Ontario, on Tuesday, September 23rd, at 8.00 p.m. It was most interesting that the organist was Miss Gibson's father, Mr. Louis A. Gibson, and one of the choir members was her mother, Mrs. Gibson.

The Moderator of Presbytery, the Rev. W. Kennedy, M.A., Paris, Ontario, conducted the service, assisted by the Rev. R. Douglas MacDonald of Tillsonburg, who preached the sermon, using as his text, "Ye shall be fishers of men."

The address to the congregation and to Miss Gibson was given by the Rev. Donald C. MacDonald, B.A., Minister of St. Paul's Presbyterian Church, Simcoe.

The presentation of the insignia

(Continued on next page)

(Cont'd Miss Wade)

bytery. Following dedication of the offering taken for Women's Missionary Society (W.D.) purposes, the Rev. W. Donovan, Mistawasis, sang "O Lord Most Holy." Hymn number 270 was used, at Miss Wade's request, as her prayer to God in her work.

The Rev. W. W. Moore, D.D., Wahpetan, Moderator of Presbytery, conducted the service of designation. Mrs. G. K. Agar, Tisdale, presented the deaconess pin and Miss Isabelle Bailey, Prince Albert, presented a Bible on behalf of the Women's Missionary Society (W.D.).

The Rev. H. K. Caslor, Synodical Superintendent of Missions preached the sermon taking as his text St. John 4:34. The service of worship closed with hymn 556 and the benediction.

Following the service, and adjournment of Presbytery, the ladies of the congregation welcomed all visitors in a social hour in the church hall. During this hour another presentation was made to Miss Wade on behalf of the Presbyterial.

(Cont'd Miss Gibson)

of the Order of Deaconess was presented by Miss Lily Macarthur, Acting Dean of the Missionary and Deaconess Training School, Toronto, Ontario.

Miss Frieda E. Matthews, Executive Director of National Missions, of the Women's Missionary Society (W.D.) presented the Bible to Miss Gibson on behalf of the Society.

Miss Gibson is under appointment for one year to the Chinese mission in Toronto. Following the service of designation, a reception was held in the Church School rooms under the auspices of the Mission Circle of St. Paul's Church.

Manger Lullaby

by CAROLINE FULLER

MASTERS, cease your revelling,
for a little Head
Rests beside a Mother-Child in a manger-bed!
Winds, blow softly on the plains!
Shepherds, hush your sheep!
For our Guest to-night is young;
We must guard His sleep.
Stars, shine softly on the sea!
Waves, more gently toss!
For in sleeping He must gain
Strength to bear a cross!

White above us hangs His star.
In this holy hour
Mary's lily in the sky trembles into flower!
Clearer, brighter looms the star;
All the world is light;
But a moment hush your joy—
Jesus sleeps to-night.
Stars, shine softly on the sea!
Waves, more gently toss!
For in sleeping He must gain
Strength to bear a Cross!

GOOD NEWS OF A GREAT JOY!

NOTE: (This meditation will be used with many of the National C.G.I.T. Vesper Services in 1958. Because it is one which you will want to keep, we are printing it for you in this way. Our appreciation goes to the National C.G.I.T. Committee for permission to use it.)

Listen! Have you heard the Good News?
This is the season of gladness!
Hearts are full to overflowing.
There is a joy which cannot be contained.
This is the time of music.
Homes and communities are bright
With the liveliness of laughter
And the lift of love.
What is this Good News?
Surely you know.
Have you heard about it and not understood?
Have you failed to grasp the big meaning?
Listen while I tell you again.
You have been given a precious gift—
A gift more valuable than gold,
More to be desired than popularity or approval,
Or any achievement which you can imagine.
This precious gift
Is the gift of eternal life
Through Jesus Christ
The Light of the World,
The hope of all mankind.
Thanks be to thee, O God,
For him whom thou didst send.

Thanks be to thee, O God,
For that, clear, full witness of thy presence among us.
This indeed
Is Good News of a Great Joy!

TO ALL THE PEOPLE
This precious gift of eternal life—
Who is it for?
Can the rich have it?

Is it available to the poor?
Has it been reserved for any special race?
What do you have to do to get it?
A long time ago
There was a young man who desired eternal life.
He was a young ruler
Who was very rich in possessions
But who was also disturbed by doubts and uncertainties
Which possessed him.
Because there was a void in his life
That all his money could not fill,
He came seeking Jesus
And asked how eternal life might be attained.
While Jesus intensely desired to have the young man as a follower,
He refused to tone down the demands of discipleship.
" Go . . . Sell . . . Give . . . Come . . . Follow . . ."
Those were the words of Jesus,
Challenging the young man
To give up that which separated him from God.
So this precious gift of eternal life
Is available to all who earnestly desire it,
And are willing to take the way of sacrifice and love.
But now — what about you?
Will you accept this precious gift
Which you can inherit
But never merit?
Will you accept this precious gift
Or will you also go away sorrowful?

THE ANGELS STILL SING!

Listen! Can't you hear it?
For you who have ears to hear
The angels still sing.
And it's the same joyful, life-bringing song
About a Saviour who is born.
This refrain has been in orbit
For over two thousand years
And it will go around our earth
Millions of times
During the Christmas Season.
Many will ask,
"Why did God come in the form of a helpless babe?"
Why did God permit this sinless one to know suffering and agony?"
And you who are Christians
Must speak out boldly
Sharing the Good News of a Great Joy,
"God loved us so much
That he sent Jesus to be with us
To put on our very flesh
And to take on himself our sin and suffering.
God sent his son Jesus Christ
To show us once and for all
That his power is greater than Herod's.
That his power can conquer sin and death."
This is the Good News of a Great Joy.
And if you are daring enough,
Loving enough,
Humble enough,
You, too, may join in the angels' song this Christmas.

Boys and Girls!

A CHRISTMAS DREAM

by VIOLA WHITNEY PRATT

IT WAS MIDNIGHT and Christmas Eve. The whole world of grown-ups was sound asleep. But all the children were awake, because a beautiful golden star was shining right into their faces through the deep blue of the night. Its five points beckoned to the children of Asia, Africa, Europe, America, and all the islands of the seas, and from the four corners of the earth, following down the rays of the Star, the children came. At the very centre of the world they gathered, where grew the magic Christmas tree. Lovely and alone it stood on the highest hill of all. But on it no presents could be seen; no candles were lighted; it was dark and silent and bare. And the children stood around in groups, and whispered to each other —"Why isn't there anything on the Christmas tree?"

Just then a fairy appeared—all shining and radiant and bright — and the children gazed at her in awestruck admiration, until she spoke: "I am Love, the Magician, and it was I who brought you all together by the light of the Star."

Then a child from America gained courage and said: "Good magician, please light the candles on the Christmas tree."

"Ah!" said Love, "I cannot light them. I brought you here to do that."

"How can we light them? We are only little children, and we could scarcely reach the lowest boughs. See!" And one little girl stretched up her hand.

"This tree can only be lit by a magic word, and one of you must write it." Whereupon the magician put a white sign at the foot of the tree, on which was written: For . . . Children. "Now when you put the correct word before children, a magical thing will happen."

So the children came up one by one and wrote a word. One wrote Good, another Happy, a third Little, another White. But the tree remained dark and silent as before.

After a while, a boy of twelve from the edge of the desert, who had been sitting quietly gazing at the beautiful Star in the blue sky, came over, and wrote in a clear, round hand A-L-L.

And suddenly the tree blazed

forth with light. The candles sparkled like stars, and Christmas stockings, crammed to the top, hung from every bough. Then all the children sang for joy, and danced around the tree, and, as they sang, the tree grew till it touched the five-pointed Star, and the other stars gathered round and sang as they did in the days of old.

(Reprinted from Glad Tidings, December 1936.)

* * * * *

"She Who Gives A Child A Book
Gives that child a sweeping look;
Gives that child a vision-wide
As the skies where stars abide!"

Are you thinking hard these days about those Christmas Stockings you will soon be filling for the little folk who are close to your heart? About something to give at Christmas-tide to the children of your Sunday School Class, the Mission Band, the far-away ones, or maybe "the bairns next door?" Let me tell you about a few of the splendid books which are available through our Publications Department—And what could be a more precious gift than a book?

First of all—for the Wee ones! There are two specially fascinating books at 35c each, both of them simple handwork pictures for children from three to six years old. One is called "Jesus Loves Me," and the other one "Worshiping God," and in each the Bible pictures are beautifully coloured, and gummed on the reverse side, so that the child may easily separate and place each one properly in the block-outlined frames on the other pages of the books. Each page is perforated, and there are hours of enjoyment as well as real learning in these books of "Easy Bible Stick-On-Art."

The next two books are so well-written and interesting that they are suitable gifts for almost any age, and these are priced at 60c each. Both are written by Elizabeth C. Allstrom, are well illustrated in black-and-white, and are well-chosen collections of the best in Christmas-time information, entertainment, and ideas. "Roads To Christmas" contains stories, poems, music, worship services, meditations, children's prayers, carols, and ideas for making gifts and decorations. "Christmas Here, Christmas There," goes round the world with Christmas customs in many lands, games, Christmas recipes, poetry and prayers, Family Worship Services—in Holland, Spain, South Africa, Japan, India, and many other lands. Excellent VALUE—these!

"The Christmas Promise," as told by Ingebord Stolee, is a lovely book about the coming of Jesus, who *was* the Christmas Promise and "The greatest Christmas gift ever given." It will stand reading over and over again, and is in such clear large print, with simple short sentences, and many pictures, that the child will truly enjoy reading it himself, and treasuring the truths so interestingly told. Price $1.00. A more expensive book is "Tell Me About Prayer," by Mary Alice Jones, but it is well worth the price—$2.75. This is really a beautiful possession for any child—in hard covers and with splendid full-page coloured illustrations. This book is written especially to open up to boys and girls the wonderful possibilities of prayer as it brings them closer to God for help, comfort, and thanksgiving—to help to make prayer a natural and joyful part of the child's daily life. A real help to parents, too!

Lastly, there is a fine little book, just about the size of a Christmas Card, an illustrated Anthology of Stories, Poems, and Carols, called "Christmas Time," which costs but 20c, and would be the nicest kind of a Christmas Greeting for all sorts of folk—shut-ins; older friends, hospital patients—in fact I do not know of anyone who would not appreciate finding it among the Christmas mail! Envelope for mailing included at your request.

(Leeta McCully Cherry)

* * *

Vacation Bible School, Banff, Alta.

Some of the 1,798 children who attended during the nine-week period of the school.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
Suite 5,
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

VICTORIA PRESBYTERIAL — The Executive of *Victoria* Presbyterial of the W.M.S. met in St. Andrew's Presbyterian Church, *Victoria,* in September, with fourteen in attendance. President, Mrs. F. D. Jenkinson presided, and Miss Winnifred Ripley conducted the Devotional Period. Following the minutes and Correspondence, the reports were presented and discussed, the report of the Treasurer being most encouraging. Mrs. Summers, the delegate to the W.M.S. Training Course at Luther College, *Regina,* brought to the members a wonderful picture of the activities of the 40 delegates from *Manitoba* and *British Columbia,* and of the inspiring Course given by such capable leaders as Miss Matthews, Miss Walker, Miss MacNaughton, Miss Clarke, Miss Douglas and Miss Sherrick. Miss Ripley gave a detailed report on the *Glintz Lake Camp* where 57 girls and 12 leaders spent a marvellous time together, long to be remembered. The Mizpah benediction closed the meeting.

WESTMINSTER PRESBYTERIAL—The Regional Rally of this Presbyterial was held in Cooke's Presbyterian Church, *Chilliwack,* B.C., when Miss Edith Magee, of *Jhansi, India,* was the Guest Speaker. Encouraging reports were given from the W.M.S. Auxiliaries of *Chilliwack, Abbotsford, Mission City, Haney, Murrayville, Mount Lehman, Whalley,* and *White Rock Spring*. Teas, Friendship Teas, and Pot Luck Suppers had been well attended, and the personal contacts with other ladies of the Congregation had brought new members into the W.M.S. Organizations. Used clothing had been collected and distributed where most needed, and gifts for Hospital patients had been forwarded to Miss Ellen Douglas. Used Christmas cards were sent to the *Sudan Interior Mission,* and shut-ins and elderly people had received visits, cards, and other literature. Many Auxiliaries had helped with Local Church improvements and Sunday School Furnishings.

Guest Speakers had included the Synodical President, Mrs. M. Clifford; Presbyterial President, Mrs. I. Le Huquet; Home Helpers Secretary, Miss C. Muldoon; and three workers with the Jewish Mission in *Vancouver* — Miss Proffitt, Miss Sealy, and Miss Florence Edge. *Chilliwack* Auxiliary reported the sad loss of their Glad Tidings Secretary, Mrs. Clars Bott. The *Kerrisdale* Afternoon Auxiliary of the W.M.S. were honoured by having Mr. James Davidson of *West Vancouver,* review for them the Study

Book on *Japan,* thus completing the years' work on that country. A delicious luncheon and Tea was served in the Church Hall by the ladies of Cooke Church, when old and new friends enjoyed a friendly hour together.

ALBERTA

MRS. T. E. ROULSTON,
BOX 365, OLDS, ALTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — Mrs. J. W. Crawford, President of the Presbyterial, presided over the Presbyterial Meeting held in the lounge of Grace Presbyterian Church, *Calgary,* when Miss Margaret Alexander of Knox Presbyterian Church, *Calgary,* the Presbyterial Corresponding Secretary, was Guest Speaker and gave the highlights of the recent Christian Education Conference, in *Tokyo, Japan,* at which she was one of the seven Canadian delegates. The Devotional Period was in charge of Mrs. Agnes Scott, and Miss Catharine MacKenzie of the Goforth W.M.S. Group of Knox Presbyterian Church. It was planned that representatives from *Calgary* Presbyterial will visit the W.M.S. Group at *Three Hills, Alberta.*

RED DEER PRESBYTERIAL—The Fall Meeting of this Presbyterial was held at *Valley Centre* and presided over by President, Mrs. J. Downing. W.M.S. Auxiliaries from *Carstairs, Innisfail, Lousana, Olds, Red Deer,* and *Willowdale* were represented and the Devotional Period was given by Mrs. W. J. Kirkpatrick and Mrs. Kaiser. Mrs. R. H. Anderson gave an impressive report of her attendance at the W.M.S. Training School in Luther College, *Regina,* and Mrs. J. Puzey completed her report of the Annual Council Executive Meetings. Mrs. Anderson will be the Special Speaker at the Thank-Offering Meetings of *Carstairs,* and *Olds,* W.M.S. Auxiliaries, when members will hear more of the Courses given at the W.M.S. Training School this past summer. The ladies of *Valley Centre* served Tea during the afternoon and a sumptuous chicken dinner at noon.

Carstairs W.M.S. Auxiliary resumed its fall meetings by entertaining the women of the Church at a Supper in the Church Hall. Supper was followed by a "Hymn-Sing," and this annual event was greatly enjoyed by all who were present. The new Study Book has been outlined and the foundations laid for the coming meetings.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

SASKATOON PRESBYTERIAL — The Thank-Offering Meeting of the W.M.S. Auxiliary of *Rosetown* Presbyterian Church, *Saskatchewan,* was held in the Church, with a good attendance. Mrs. G. Firth, from *Biggar,* was Guest Speaker, and gave an interesting address on "Our Many Blessings." The Senior Ladies Aid members served refreshments at the close of the meeting.

About 50 ladies from *Coleville,*

Biggar, Battleford, and *Saskatoon* attended the Fall Rally of *Saskatoon* Presbyterial, held in *Rosetown* Presbyterian Church. Mrs. Millar of *Saskatoon* presided, and the Rev. Mr. Nicholson, *Saskatoon,* led the Devotions. Mrs. L. S. VanMossel brought to the meeting some of the highlights from the Annual Council Meetings in *Hamilton, Ontario,* at which she was a delegate. A Pot Luck Dinner was served at noon. Mrs. R. W. Downey was the Afternoon Speaker, and Miss Lillian Reay told of the New Study Book, which deals principally with our work in Canada, and of the great help it can be to us in our W.M.S. meetings this year. The Rev. Mr. Allen based his address on John 13 —verses 34 and 35, after which he closed the meeting with prayer.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MAN.
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — At the Sectional Meeting of this Presbyterial, held in *Kenora* Presbyterian Church, Mrs. M. E. R. Boudreau, President of the *Winnipeg* Presbyterial, presided, and Mrs. J. Hendy welcomed the members. Mrs. Boudreau, in her greetings stressed the value of the work of the smaller Auxiliaries, and how their devoted efforts added to the grand total of our W.M.S. work. Mrs. S. V. A. Gordon, of *St. James,* and Mrs. Fred Instance, *Stoney Mountain,* conducted the Devotional Period. The Regional Secretary, Mrs. J. Dean C. Smith, outlined her work, and told of the W.M.S. Leaders Training School held recently in *Regina.*

Some of the books carried by the Literature Department were reviewed by Mrs. S. V. A. Gordon, who also spoke on Life Membership, and Mrs. Fred Instance gave a picture of our C.G.I.T. work. Mrs. W. S. Smith, speaking about "The Glad Tidings" emphasized its value to all members, and reminded the meeting that now is the time for renewals for 1959. For the closing Worship Service — "We Share in World Missions in Canada —We Share in World Missions Overseas" — Mrs. Boudreau conducted the Service, with Mrs. J. Dean C. Smith, Mrs. S. V. A. Gordon, Mrs. F. Instance, and Mrs. W. S. Smith taking part. A Social Hour was enjoyed at the close of the meeting.

The Annual Thank - Offering Meeting of *St. James* Presbyterian Afternoon Auxiliary of the W.M.S. was held in the Church, with President, Mrs. J. S. Hay, in the Chair. The Devotional Period was in charge of Mrs. S. V. A. Gordon, Mrs. H. Stavely, and Mrs. A. H. McKay. Special music by the Junior Choir was greatly enjoyed. The Guest Speaker was Mrs. Hugh Young, a native of *Trinidad,* who has done postgraduate work in nursing, in *London, England,* and is now on the staff of St. Boniface Hospital here. Miss Jane Dunwoody, Treasurer of *Winnipeg* Presbyterial, dedicated the offering.

HAMILTON AND LONDON

Miss Mary Burgess,
Box 463, Hanover, Ont.
Press Secretary

The Annual Fall Board Meeting of Hamilton-London Synodical of the W.M.S. was held in New St. James Presbyterian Church, *London,* Ontario.

BRUCE AND OWEN SOUND PRESBYTERIAL — The *Walkerton* W.M.S. Auxiliary of the W.M.S., had, as Guest Speaker at their Sunday evening Thank-offering Service, Miss Dorothy Douglas, now on furlough from her work in *Formosa.*

HURON PRESBYTERIAL—This Presbyterial held its Fall Rally in *Carmel* Presbyterian Church *Hensall,* Ontario, with Miss Mary Whale, B.A., Director of Overseas Missions on the Council Executive, as Guest Speaker. She spoke especially of the troubled situation now in *Formosa,* and asked that our W.M.S. women pray with the Christian women in *Formosa* for the strong faith that will overcome the forces of evil. President, Mrs. J. F. Scott, presided, and Mrs. Wm. Brown, of *Hensall,* was soloist. The Barbara Kirkman W.M.S. Auxiliary, *Seaforth,* presented a skit, "All That We Have," and the Devotions were conducted by members of *Blyth* W.M.S. Auxiliary, and the *Goderich Arthur* W.M.S. Circle.

NIAGARA PRESBYTERIAL — The Drummond Hill Auxiliary of the W.M.S., *Niagara Falls,* welcomed many Church and Presbyterial friends on the occasion of their 70th Anniversary. Their Minister, the Rev. W. J. McKeown, conducted the praise service and introduced the Guest Speaker, the Rev. G. D. Johnston, M.B.E., M.A., D.D., Chairman of the Board of Missions of the Presbyterian Church in Canada, who presented a comprehensive picture of the whole field of missionary work of our Presbyterian Church, both Overseas and National, its needs and its challenge. An hour of fellowship in which many visiting Societies participated was held in the Church Hall, following the Service.

The 70th Anniversary of Old Saint Andrew's Presbyterian Church, *Niagara-on-the-Lake,* and the 75th Anniversary of Knox Presbyterian Church, *St. Catharines,* were but one day apart, and at both Anniversaries Miss Mary E. Whale, B.A., Director of Overseas Missions was Guest Speaker. In both cases Presidents of the various W.M.S. Auxiliaries within the Churches took part in the Service; C.G.I.T. and Explorer Groups were in attendance; Memorial Services were reverently observed, and the oldest member of each Auxiliary cut the Birthday Cake.

Knox W.M.S. Auxiliary presented an Honorary Membership to Mrs. J. L. Orme. *Chippawa* Auxiliary of the W.M.S. presented an Honorary Membership to Miss Anna Gray, and a Life Membership to Mrs. A. Laurie Sutherland, of the Manse. District Vice-President, Mrs. J. J. McLean had been visiting the Auxiliaries of her district.

PARIS PRESBYTERIAL—At the meeting of the Afternoon Auxiliary of the W.M.S. of Knox Presbyterian Church, *Woodstock,* the Rev. G. L. Douglas conducted a Memorial Service to honour the memory of two faithful members—Miss Oliver, who had been President of *Lindsay* Presbyterial before coming to *Woodstock;* and Mrs. Breckenridge, an Honorary Member of the W.M.S., who, although she had moved to *Detroit* 18 years ago, continued her contributions to *Woodstock* W.M.S. Auxiliary throughout all the years, and also her subscription to The Glad Tidings.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONT.
PRESS SECRETARY

The semi-annual meeting of the Synodical of *Toronto and Kingston* was held in Calvin Presbyterian Church, *Toronto,* with President, Mrs. John Newstead, presiding at the four sessions. At the second afternoon Session, Miss Ruby Walker, Regional Secretary, with a panel of delegates, gave their impressions of the Annual Council Executive Meetings in *Hamilton,* by answering questions asked from the floor. The Rev. D. G. M. Herron, B.A., Th.M., minister of Calvin Church conducted the Evening Worship Service, and Miss Lily Simpson, R.N., of the *Bhil Field, India,* illustrated with excellent slides, a graphic account of her work in that Field. The members of *West Toronto* Presbyterial were hostesses that evening.

WEST TORONTO PRESBYTERIAL—St. Andrew's old stone Presbyterian Kirk, built 110 years ago, was the setting for the 70th Anniversary of *Eversley* Auxiliary of the W.M.S., when Mrs. Fred Curtis, President, chaired the meeting, and the theme — "Moreover it is required in stewards that a man be found faithful"—(1. Corinthians, 4:2) had a deep spiritual message.

This was the final Anniversary of this Auxiliary which now joins with St. Andrew's W.M.S., of *Strange,* under "St. Andrew's W.M.S. Auxiliary, *King City.*" As one of the oldest W.M.S. groups of Presbyterianism in Canada, honour was paid to its founders by the historian, Mrs. Howard Neill. Mr. Bruce Hill, B.A., the Student Minister at *Eversley,* gave the invocation, and the Rev. J. E. C. Shepherd, of *Toronto,* a former pastor, gave the Prayer of Remembrance. The Scripture Lesson was read by Mrs. Laura Rolling. Greetings were brought by Mrs. J. A. Newstead, President, of *Toronto and Kingston Synodical;* Mrs. W. J. Agar, President of *Toronto West Presbyterial,* and by Mrs. H. E. Berry, District Vice-President.

Mrs. A. Glenn Thompson, President of the Council Executive, was Guest Speaker, and spoke on Missions—their impact on a changing world, and their vital place in the life of the whole Church. The benediction was pronounced by the Rev. C. H. Bowman, minister of St. Andrew's Presbyterian Church, *Maple*. At the close of the afternoon, refreshments were served, when Mrs. Wm. Green, the only living Charter Member, cut the Birthday Cake.

Mrs. W. J. Agar, President of *West Toronto* Presbyterial, spoke on "We Work Together, to Witness Today," at the joint meeting of St. Andrew's W.M.S. Auxiliary, of *Maple,* and St. Paul's W.M.S. Auxiliary of *Vaughan,* which was held in St. Andrew's Presbyterian Church, *Maple*. Mrs. C. H. Bowman was presented with an Honorary Membership and Pin, by Mrs. L. McNeill and Mrs. R. D. McNaughton on behalf of the W.M.S. members.

MONTREAL AND OTTAWA

MRS. D. MASON MCLENNAN,
R.R. 2, LANCASTER, ONT.
PRESS SECRETARY

MONTREAL PRESBYTERIAL — When the W.M.S. Auxiliary of Knox-Crescent Kensington Presbyterian Church, *Montreal,* held their Annual Membership Day, five "In Memoriams" were presented — in memory, of Mrs. C. L. Bryson; Mrs. G. H. Fletcher; Mrs. Norman Stewart; Mrs. H. Wighton; and Mrs. S. Wannacott. Honorary Memberships were given to Miss Helen Huffmann; Mrs. E. H. Scott; and Mrs. Norman Seath. A Life Membership was presented to Mrs. R. C. Thomas.

As a result of the numerous Illustrated Lectures given by the Rev. Dr. Clifton J. McKay, of Knox-Crescent Kensington Church, on the work of the Presbyterian Church among the Koreans in *Japan,* and of the Rev. Mr. Cho's Congregation in particular, the total sum of $1,872.00 was sent from this Church to be used for the erection of an Educational Hall, which is greatly needed in the work there. This splendid building, completely free of debt, was dedicated, and opened for service, a few months ago, and named, very fittingly, McKay Hall.

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